

# Calvinist Contact

An independent Christian weekly

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## Alberta group wants fewer people in prison

Bert Witvoet

EDMONTON — The fact that Canada has the third highest imprisonment rate for offenders compared to other Western countries does not sit well with Alberta representatives of Citizens for Public Justice (CPJ). The citizens group appeared before the House of Commons Justice Committee to argue for alternatives to imprisonment.

The group addressed imprisonment for non-violent property offences. It pointed out that an Edmonton study

showed that an estimated 80 per cent of inmates in federal and provincial institutions are there for non-violent crimes against property.

Some of CPJ's observations are based on the experiences of about 12-15 Alberta members who weekly visit inmates of the Bowden Institution in Calgary. The CPJ brief states: "Our central Alberta members ... tell us that inmates there are *not* being prepared for life in the community; that they are *not* given the opportunity, on the whole, to appreciate the real and direct consequences of their actions."

### Adopt restorative model

According to CPJ, problems related to imprisonment, such as high rate of recidivism, can be traced to the

See **RESTORATIVE** -- p.2.

### Thinkbit

Ascension Day message: "If the outlook is bad, practise the up-look."

Rev. Richard Wurmbbrand

Why gaze at the cloud-filled sky  
with longing, sad, yes, tear-filled eye?  
Why stand there like those bereft,  
grief-stricken since a loved one left?

This Jesus you saw disappear  
behind the cloud will reappear!  
And in the manner He bade leave  
He will return. Do you believe?

## Ascension

D. Nanninga,  
Whitby, ont.



Illustration: Come to the Father

"Say, Theophilus! Remember me telling you how the men of Galilee were standing around near Bethany, looking intently up into the sky ... why were they looking into the sky?" (Editorial, page 4)

## B.C. premier accused of blasphemy

Reinder J. Klein

VANCOUVER — "Mr. VanderZalm has used Christ to justify injustice. In so doing, he grossly blasphemes. We are appalled at such blasphemy, and pray that he will soon find Christ in deed as well as in word."

Thus Francis M. Andrews concludes a denunciation of B.C.'s premier in a long letter to the editor in the *Vancouver Sun*, Apr. 22. The letter was written on behalf of the Ecumenical Committee for Social Responsibility of Vancouver's First-United Church.

The letter's opening says: "As Christians, we must respond to Premier Bill VanderZalm's cutting \$50 from the income of a mother on welfare when her child reaches the age of 15 weeks. He ignorantly and arrogantly assumes such women do not know God, commenting that they would find it easier to cope and be much happier if they turned 'for free' to Jesus Christ."

Selina Robinson was another outraged British Columbian. In the same issue of the *Sun* she wrote: "... I was appalled and angry at the insolence, bigotry and misguidedness of Bill VanderZalm's comments regarding the happiness of welfare recipients and women with unwanted pregnancies. His recommendation to those people to turn to Jesus Christ as a solution was abominable."

Three days earlier, on Apr. 19, the

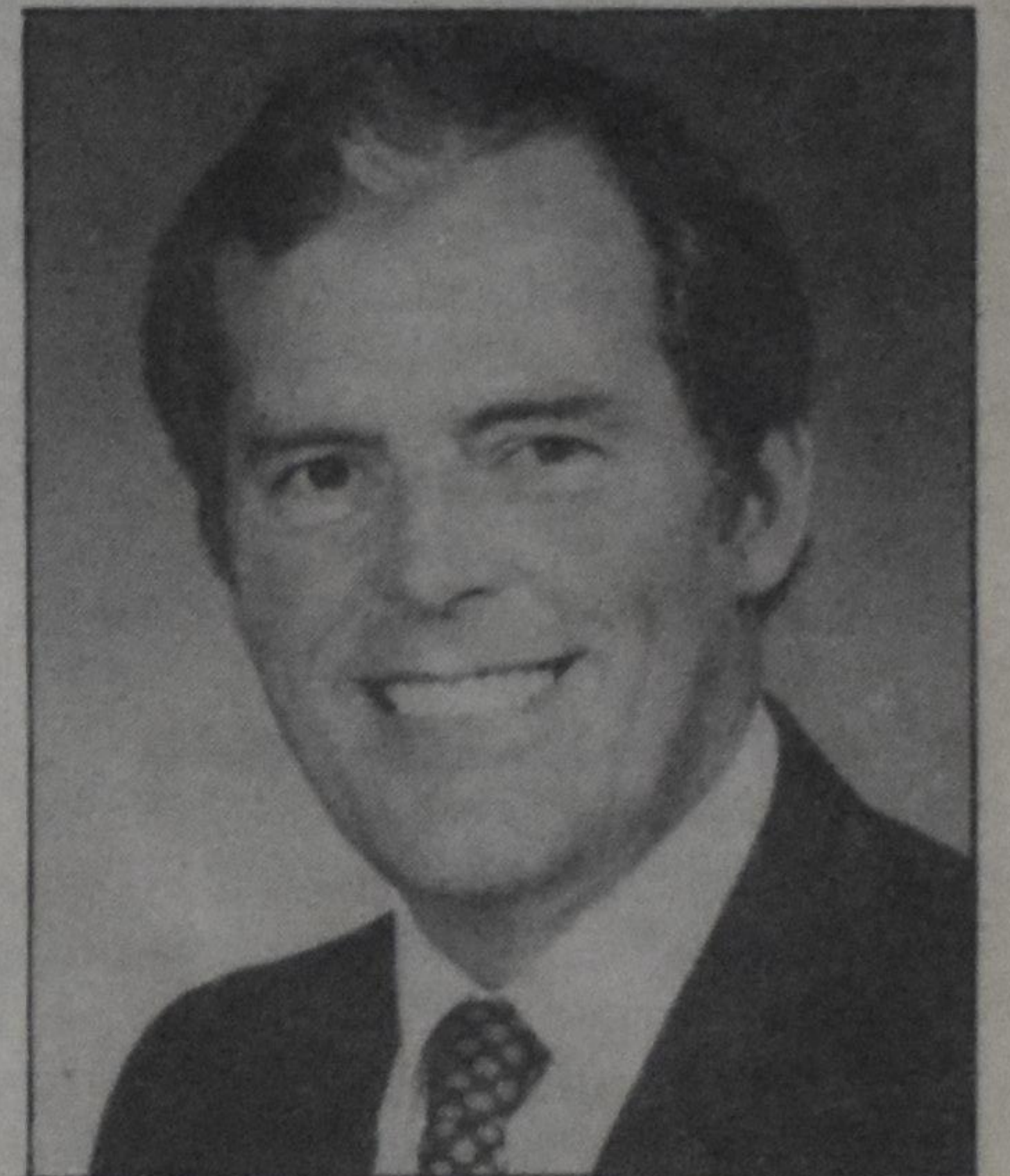


Photo: C.C. files

B.C. Premier Bill VanderZalm. B.C. citizens and press are lashing out at the premier's statements that people's needs would be more easily met if they knew Christ.

*Sun* lambasted VanderZalm in an editorial. Read one paragraph, "The solemn reaction to Mr. VanderZalm's statements, one some opposition politicians have already expressed, is revulsion at the premier of all the province suggesting that one particular faith somehow would provide a better path to a life of fewer woes."

These and other angry outbursts were responses to comments made by Premier VanderZalm on Apr. 16 to an

See **BELIEVERS** -- p. 2.

## Methadone may slow the spread of AIDS

Robert VanderVennen

TORONTO — The synthetic narcotic drug methadone, used in place of heroin injections, is expected to help slow the spread of the AIDS virus, say doctors and public health officials involved in methadone treatment.

Methadone is a non-addictive drug which has much the same effect as heroin and is often used to get addicts off heroin. Because it is given orally rather than by injection, there is not the problem of addicts spreading AIDS by using infected needles. Methadone is legally prescribed by doctors who are treating heroin addicts.

At Beth Israel Medical Center in New York City, 7,600 addicts are treated each year with methadone. The centre claims that 95 per cent of its methadone clients no longer inject heroin and 50 per cent of them have jobs. A U.S. regulation requires that those taking methadone receive regular counselling, which is the heart of methadone treatment, and the goal of which is abstinence. Methadone treatment is simply a holding pattern, a way of gaining time in which through counselling the patient will be helped to become drug-free.

Movement from heroin to methadone will remove these drug abusers from AIDS risk, which is significant because they are the second-highest AIDS risk group in the U.S. They are believed to be the primary source of transmission of the virus to newborns and to the heterosexual, non-addicted population.

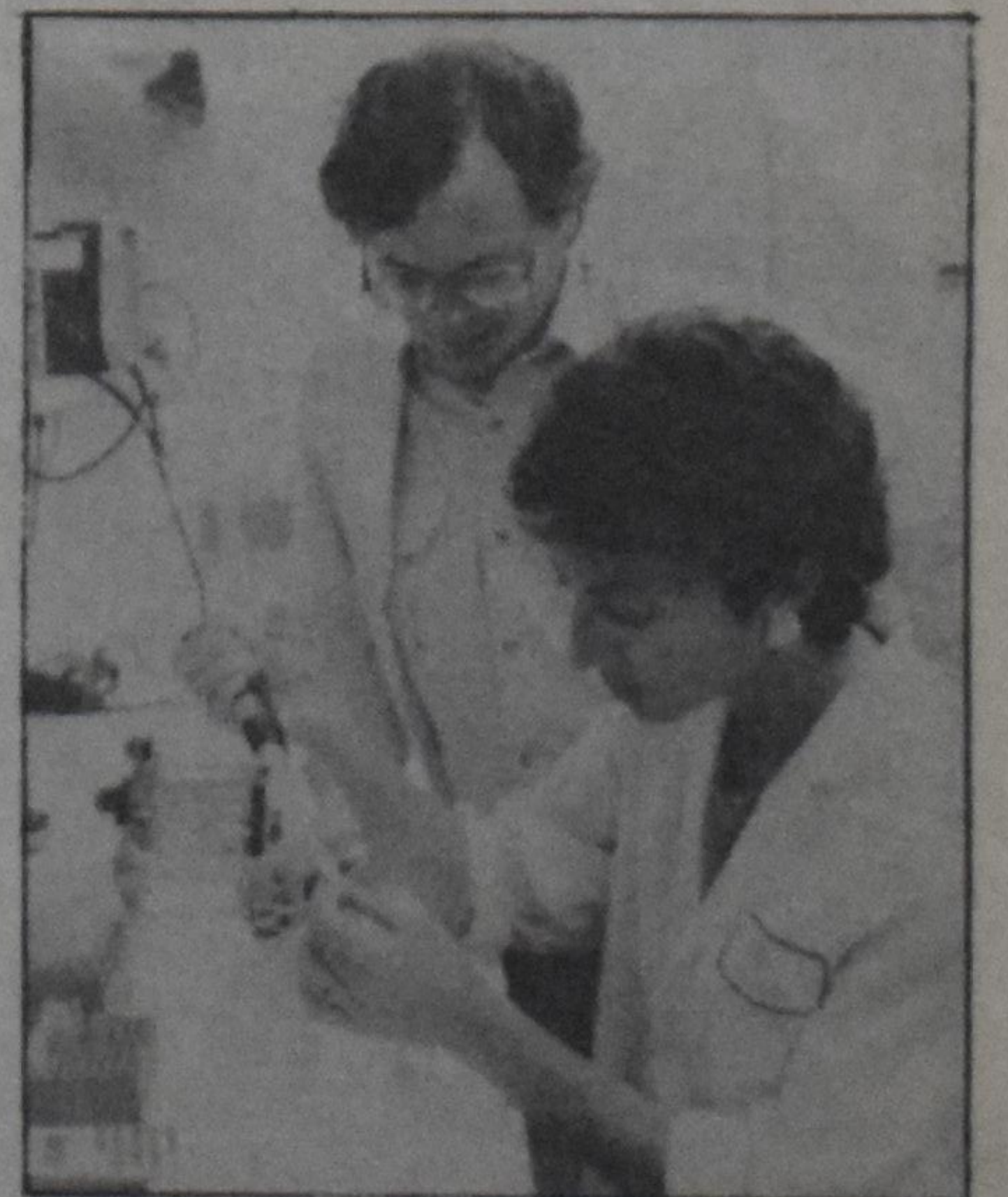


Photo: AP

Screening blood for AIDS. The synthetic narcotic drug methadone, used in place of heroin injections, is expected to help slow the spread of the AIDS virus.

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News

Premier says believers suffer less

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association of Christian businesspeople in the B.C. town of Trail. During that breakfast meeting the premier had mentioned that no government can ever supply everything people demand.

“But if we can somehow help them to get to know Jesus Christ, if we can help them to get involved in religion, in worshipping ..., they’ll be much happier and their problems will be resolved much easier,” he is then reported to have said.

In a later interview VanderZalm indicated that, in his view, those who believe in God do not suffer as much as unbelievers. He agreed that single mothers on welfare would find it easier if they sought help by believing in Jesus Christ.

“I think we’d all find it easier. We shouldn’t just turn to God at times of trouble, obviously. It’s there for us all the time and it’s for free, it’s available. It’s something that doesn’t cost and all people can benefit by this tremendously.”

“Certainly those that suffer, say from the pressure of an unwanted pregnancy, will find it much, much easier to cope with the situation if they have faith in Jesus Christ.”

Opposition leader Mike Harcourt (NDP) found the premier’s comments particularly offensive following the recently announced cut in welfare payments for some single parents who will lose the designation “unemployable” and \$50-a-month cut when their child is 15 weeks old. Previously, single parents were considered unable to work until a child was six months old or if they had two or more children under 12.

“It’s what you call Fantasy Gardens’ reality. It doesn’t relate to the real world. Once again, the premier misses the whole point of a pluralistic society. He’s showing why he’s unfit to be premier of this province,” said Harcourt.

Many others expressed negative reactions to the premier’s comments. One found it ironic that VanderZalm chose not to talk about that aspect of Christianity that advocates help for the less fortunate. None of the letters or editorials in the press supported VanderZalm’s view.

Group advocates restorative model as prison alternative

... continued from page 1.

retributive model of punishment which the Canadian justice system espouses. This model, says CPJ, has three characteristics:

1. Crime is understood as an offense against the state rather than an offence against real people.
2. The punishment given offenders is likewise abstract, unconnected to the actual harm caused by the offence.
3. The retributive model focuses on past acts rather than on ways in which the harm caused can be repaired and relationships can be restored.

Imprisonment as a preferred sanction against those who commit a non-violent crime against property drains society’s resources, says CPJ. It provides “an environment which does not lead to constructive results.”

In the place of the retributive model, CPJ wants to see a “restorative model.” That restorative model is currently used in the state of Minnesota, with excellent results. But merely tinkering with present arrangements can do more harm than good, says the brief.

CPJ also expressed alarm at the fact that, although Natives constitute only two per cent of the population in Canada, they make up 10 per cent of the prison population. The way to help change this picture is by getting the Native community involved in criminal justice, says CPJ.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

Soil degradation: A growing concern

The field across the road from where I live was recently tilled in preparation for seeding. A large four-wheel drive *John Deere* tractor first disced the fall-plowed earth and then went over it with a packer to break up the large clumps of soil. The field now is a finely powdered, light brown seedbed of soil.

Soil is normally a wonderful mixture of sand, silt and clay. It is a mixture that includes water, air, nitrogen, phosphorous, potassium, humus and organic matter. Soil contains bacteria, moulds, yeasts, fungi, algae, nematodes, spiders, centipedes, ants, beetles, earthworms, slugs and sowbugs. These elements are not found haphazardly strewn throughout the dirt; the parts work together to form a beautiful complex called soil.

Soil plays an important role in our life. Soil is used to grow crops which in turn are used to feed livestock or humans. All the soil parts work together, either directly or indirectly, to grow the crop. Together the soil parts supply the crop with the necessary water, nutrients, support and root environment needed for proper growth.

**Growth without soil**

Without soil, growing crops and gardens would have been quite different. Imagine if the Lord had created, instead of soil, only a rooting medium. There would be no soil organisms, no soil organic matter, no naturally occurring fertilizers. Instead, there would only be small, non-living particles. The function of these particles would only be to mechanically support the roots of the plants so that the plants would not topple over while growing. Without soil, growing crops and gardens would be a lot like hydroponics greenhouse growing.

At times some growers treat the soil as if it were only a rooting medium. They are concerned only about how fine to prepare the seed bed and how much synthetic fertilizer to apply; they have little regard for the entire dynamic, integrated soil structure and its active role in growing crops. For these people it matters little whether a layer of rooting medium is lost each year through erosion, for underneath the top layer lies many more layers before the bedrock is exposed. These lower layers, if prepared properly, can function as a mechanical support just as effectively as the present layer. For these people, soil degradation is not a problem.

**Loss of soil costs everyone**

Many people, however, view the material that crops and gardens grow in as soil. They realize the uniqueness of that shallow layer of soil, and they understand its limited nature. If that top layer of soil is lost, it is gone and cannot be replaced for generations. Our ability to produce food for our community, our country and our world is directly dependent on the continued existence of that dynamic, orderly layer of soil on the surface of our farms and gardens. Our ability as Christians to carry out our task of supplying food is directly tied to the management of our soils. Thus, for most of us, soil degradation should be a major concern.

According to the Science Council of Canada, in their report “A Growing Concern: Soil Degradation in Canada,” soil degradation is a significant problem. One way to measure it is to measure the cost attached to it. In Ontario, soil degradation adds 18 per cent to the cost of a crop, in B.C. it adds 34 per cent, and on the prairies it can add up to 80 per cent of the cost. They also estimate that the cumulative cost of this ongoing degradation, which was about \$2-billion in 1985, will reach \$20-billion in 1995, and \$44-billion in 2005. These figures indicate that soil degradation, in terms of costs alone, are alarming.

When God created the world, He created (among other things) soil. Soil became one of the things that God asked man to manage and nurture when He asked man and woman to “tend the garden.” Although sin has clouded humankind’s ability to carry out this task, he is still obligated to do so, and can do so because of Christ’s redeeming and restoring work. Tending the soil is part of that task.

Clarence Joldersma is a science teacher at Smithville Christian High School, Smithville, Ont.

Vancouver school’s race relations policy working

**Alyn Edwards**

VANCOUVER (Canadian Scene) — It has been five years since the Vancouver School Board first implemented a comprehensive race relations policy. It was similar to that just instituted by the school system in Toronto. But Vancouver is a city much different in its multicultural mix.

Vancouver schools have the highest ratio of students from visible minorities. One in six students is either Asian, East Indian or Black. Approximately half the 51,000 students in the school system have learned English as their *second* language. More than 10,000 students in the system need help with their language skills and attend English-as-a-second-language classes in one form or another.

A workable race relations policy was essential to respond actively and decisively to issues of racism in teacher training, education policy, reading materials and in the various levels of government in the community. Although the school board understands that racism is a social problem that extends beyond its reach, it wants parents and students to know clearly that it will not tolerate any form of racial bias within its jurisdiction.

everyone in the system aware of a policy that reviews learning resources to ensure racial and ethnic groups are portrayed accurately.

These learning resources are reviewed by an active race relations advisory committee to identify and counter racial or ethnic prejudice. Learning resources are sought which reflect the multicultural nature of Canadian society.

The policy also extends to equal opportunity hiring practices by setting guidelines for retaining and hiring native Indian and multicultural workers. The policy has a grievance procedure to mediate disputes and can result in suspension for those involved in repeat offences.

“The policy is a reflection of what was happening in society at the time,” says school board race relations consultant Eric Wong. “It is a public stand by a public institution that we abhor any form of racism or prejudice.” Mr. Wong, a former secondary school social studies teacher, divides his time doing liaison work between the school board and the community, evaluating curriculum, working with community groups to promote harmonious race relations and aiding school staff.

In five years, there are no unresolved incidents. Prejudice and racism are not a major factor in one of Canada’s most culturally mixed student groups.

Debunking stereotypes

The school board recognizes that racial prejudice can be expressed in a variety of ways including stereotyping of ethnic groups, bias in curriculum materials, name calling, racial jokes, unfair treatment, denial of equal opportunity and even physical violence. The object is to make



There are Lebanon, Ireland, Afghanistan, the occupied territories on the West bank of the Jordan, Ethiopia, Nicaragua and now there is a new battle field: the Liberal party. It is rumoured that the Speaker of the House had first aid kits installed in the Liberal caucus room. What is not a rumour, but the absolute truth is that the *numero uno* bag-man Senator Pietri Rizzuto of the Liberal Party was fired. Who is holding the bag now? The Royal Bank is getting very restless about a three million dollars credit of the party. So are a few other financial institutions. Pretty soon they'll have to invent new service charges to recoup losses from loans to the Liberal party. There are questions in the Vancouver Quadra riding whether Turner would be able to hang on to his seat. Another crown prince-in-waiting, Paul Martin Jr., is ready to make a move. Martin bought a house in the Montreal Lasalle district where he is going to run in the next election.

Just about when the Liberal Party could have savoured its surprisingly good showing in Manitoba, somebody (probably the party president) hit the self-destruct button, and the whole Liberal organization disintegrated like a baby carriage hit by a five ton truck. Messy, messy!

★★★★

Liberal Mrs. Carstairs, leaning heavily on the popularity of Jean Chretien became the leader of the official opposition in Manitoba. Another woman in office! She brings to the legislature of that province a motley crew of would-be

politicians. One auto repairman was nominated in a basement meeting with three members of the riding association present. When, to everyone's surprise (including his own), he won his riding, he was asked about his opinion of the Meech Lake Accord; the man looked as puzzled as if he were asked to comment on Einstein's relativity theory. Mrs. Carstairs is a bit more positive: the Meech Lake Accord, so she says, is done like dinner, or dead like an Egyptian mummy.

★★★★

There is some back room dealing going on about a bill which will be tabled in the near future by our beloved Flora MacDonald, one of the last Red Tory members of cabinet. A Toronto newspaper reported that it had obtained a memo which proves collusion between Ottawa and Hollywood. The bill, which originally would have curbed American dominance of film, video and T.V. program distribution in Canada, seems to be weakened beyond recognition by American lobbying. What's more, according to the *Toronto Star*, there will be a bit of staged opposition to it, to make it politically palatable. Flora MacDonald, like a forgotten boxcar of an unknown rail company, is parked on a politically dead end rail by Monsieur Mulroney.

★★★★

Speaking about election: the NDP is really geared up. NDP commercials and radio jingles remind especially the people in

Québec of the blessings of socialism. The NDP has candidates in 80 per cent of the ridings.

★★★★

The political scene in British Columbia is not very appetizing. Premier VanderZalm's cabinet is as united as an insoluble fraction. The premier himself hinted that religion would help single mothers to cope with decreased support payments. Disposal of the Expo site was wrapped in weird and mysterious internal squabbling. All kinds of leaks pour out of Victoria like water from a rain barrel that has been used for target practice. One of the more juicy leaks is that Grace McCarthy, one of the premier's opponents wants to have her office redone at a cost of one million dollars. Nice going, Grace! What about a solid gold pencil sharpener? And wouldn't one of Liberace's piano's look nice in the corner?

★★★★

It has become known that both Mr. and Mrs. Reagan consulted astrologers about suitable dates for certain events. America's foreign policy certainly has looked, at times, as if it were put together by horoscope artists. The astrologer that came up with the Panama policy, if that happened, must have had an off day for sure.

★★★★

It seems that smiling Mike Gorbachev is getting firmly in the Kremlin saddle, spurs on both feet. A letter to the editor in *Pravda* blasted the

# Pressreview

Carl D. Tuyl



Community Party's dictatorial command structure. Reform of the party is part of Gorbachev's *glasnost*. It was also remarkable too that the recent May day parade in Moscow did not feature the usual show of armaments. In another proletarian's paradise — Poland — the proletarians are on strike for decent wages. The government reacted by rounding up all the Solidarity leaders it could find.

★★★★

Workers in Lebanon have asked for a 300 per cent wage increase in order to keep up with inflation. They got 75 per cent which sounds like a lot but does not amount to any increase when you consider that inflation in that country scores 200 per cent per annum. The British government launched a campaign to stamp out "officialese," the tendency of civil servants to write and speak in unintelligible language. The aim is to use simple sentences and shorter everyday words wherever and whenever possible. Will that be the end of "stationary containers for articles destined for discretionary disposal" and the appearance of garbage cans?

★★★★

A typical example of popular teapot theology was delivered by that star of TV gospelese, Jerry Falwell, who commented on criticism for inviting

indicted Oliver North to be the commencement speaker at his Liberty University: "We serve a Lord who was also indicted."

★★★★

A Dutch cardinal, Johannes Willebrands, was named as convener of electors, and custodian of Vatican affairs in the event the reigning Pope would die. That inimitable wordsmith, Alan Fotheringham, put the whole process of the American continuing election show in a few words: "U.S. voters have a choice between dull or boring."

M

ayo clinic scientist announced that they have made significant progress toward a cure for arthritis. I hope they hurry up, my right knee hurts like candy on a tooth with five cavities. Getting old has advantages, but arthritis is not one of them. Come to think of it, what are the advantages of getting old, anyway? Like one fellow said, "by the time I am ready to sit a spell in my rocking chair, I can't get it rocking." "Grey hair is the splendor of the old," says the writer of the *Proverbs* (20:29), but he probably was not in the Christian Reformed Pension Fund.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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## Editorial

# Ascension Day update for Theophilus

Say, Theophilus! Remember me telling you how the men of Galilee were standing around near Bethany, looking intently up into the sky, and how two other men in white coats walked up to them and asked them *why* they were looking into the sky? I trust you gathered from my writings that they were not just requesting information, as in — “Would you please tell us the reason for your looking up? Is there something we ought to see too?” No, theirs was more a statement, along the line of ... “We know what you’re doing, but why bother? This same Jesus will come back the same way He went.”

The Galilean men had been looking up intently because they couldn’t let go of what they didn’t expect back. They were ahead of the French in that parting for them was a lot of dying.

Anyway, I think it’s time that I update your Ascension Day knowledge a bit, dear Theophilus. You wanted to know whether people in North America are still looking up into the sky today. I don’t know how to break this to you, but the answer is, “No.”

I can see you smile. “That’s because North Americans understand what the two men in white coats were saying,” you think to yourself. I wish it were so, Theoffy. I wish our behaviour could be explained by our faith in Jesus’ return.

### Which look will that be?

Do you remember the discussion we had on the Via Appia after we stopped for a little fermented grape juice at the Three Taverns? We were wondering where these Galilean men were supposed to be looking if not up? You said they should be looking straight ahead to the horizon because life is a journey and one should know where he or she is going. And I said they should be looking into people’s eyes so that they could spread the message of love. I guess we both had a point. At least we agreed that people should be looking horizontally.

You know what I find to be most sad these days? So many people are looking down; towards the ground; you know — *humus*. And it’s not their “humus-ability” that makes them do it either. Some are preoccupied with their stomachs, or their sex

organs or their pieces of real estate. Anything to keep them from seeing their God and their neighbour.

Others are looking down because they’re depressed. And they’re depressed because their outlook is not encouraging. The other day, Rev. Richard Wurmbbrand (He’s one of us. He has been imprisoned by communists for 14 years) was telling an audience that if the outlook is bad, people should practise the up-look. Not bad advice, even *if* the two men in white were telling the Galilean guys not to stare into heaven too long.

I have another piece of bad news for you, Theophilus. Today’s men in white are saying that this *same* Jesus will not come back but that another Jesus called Science and Technology has risen and that we are on the threshold of a much better world.

### A full range of books

So, what do I tell a world that is no longer looking so intently into the sky? I’m telling them to look in different directions for specific purposes. Look downward as well as upward as well as around you, I say to them. You need to look downward to realize your earthiness and your sinfulness. You need to look upward to know where your help and strength come from. And you need to look around you to live a life of service. Most of the time you should be looking ahead of you with your hand on the plow.

“You men and women of North America,” I say, while I adjust the white coat I still wear because of my medical profession, “practise the up, down and horizontal look. And do it in the confidence that this *same* Jesus will come back in the *same* way He went into heaven.”

Many have undertaken to draw up an account of the things that have been fulfilled among us, most excellent Theophilus, lover of God. It seemed good also to me to write an orderly diagnosis, complete with cardiogram, of the health of our people in Canada and the United States, so that you may know the certainty of the things you have been taught. Yours in the sure expectation of Jesus’ return, Luke.

BW

# Superpower tensions are easing

There is a new spirit in the competitive relations between the United States and the Soviet Union these days. The spirit of relations between the two superpowers is much different today than in the early half of the presidency of Ronald Reagan, when he was snarling publicly at the Soviets and building nuclear armaments at a pace which tried to make up for lost time. For the Russians, too, *glasnost* has its effect.

The new spirit is seen from the way the recent visit of Soviet Foreign Minister Eduard Shevardnadze to Washington was conducted. Shevardnadze’s serious business was conducted in a courteous and friendly manner, without either side posturing publicly to score propaganda points.

Their business these days includes two small nations, Afghanistan and Nicaragua, in which each superpower wants to have its way. Both now want to disentangle themselves from those small nations, but to do it in a way that does not leave the field to the other. The way they are going about their business is significant. It is not by way of public treaties and formal announcements, but by way of quiet, mutually respectful backroom negotiation. They have made a gentlemanly arrangement about balancing their supplies of armaments to the Afghans so that neither side is overmatched by the other. Both

are sharply and simultaneously reducing their aid to the opposing Nicaraguan forces. What has happened is that both sides have given up on imposing their will on a small neighbour. It is significant also that in both cases the superpower has failed in its efforts to do so.

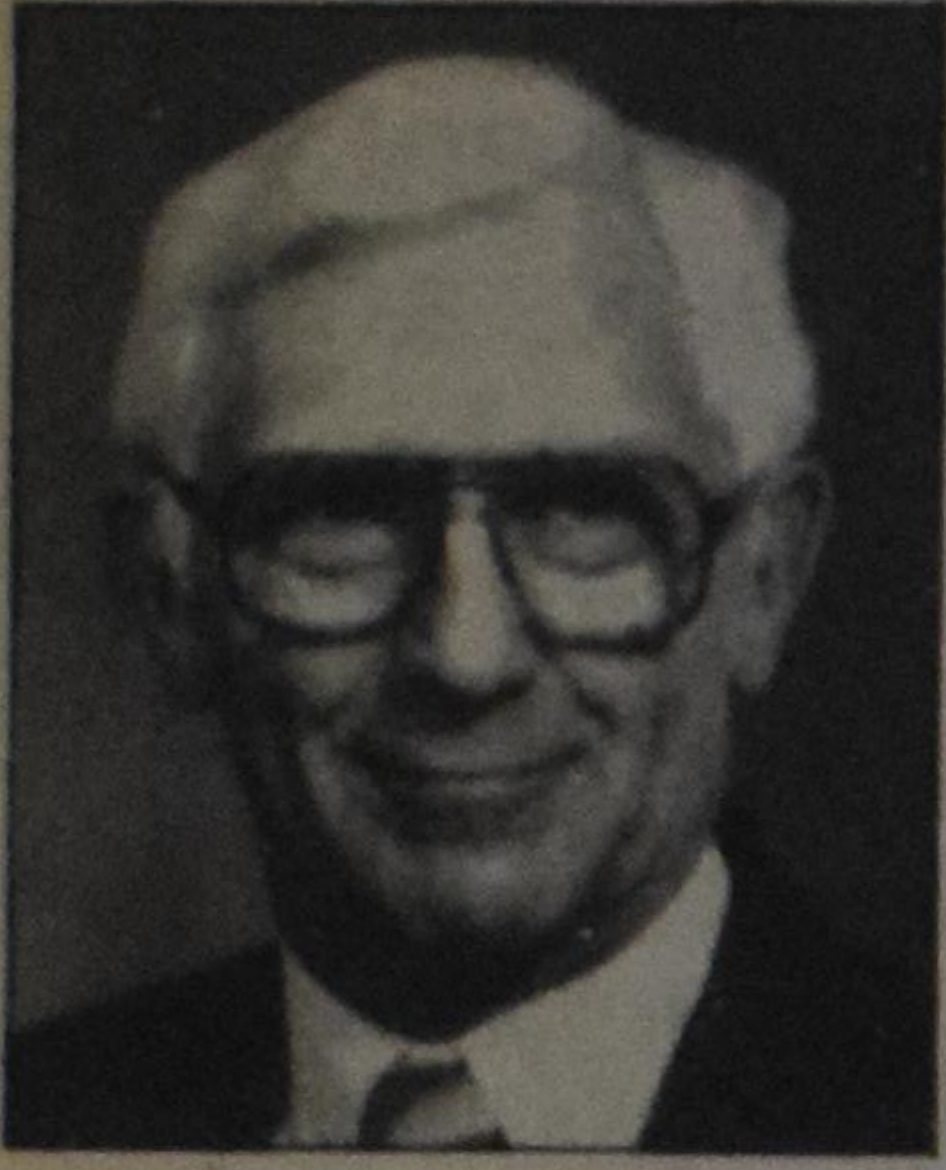
This is not to say that relations between the two superpowers are now and forever all love and roses. Not at all. A cascade of nuclear bombs, like an unexpected heart attack, could hit at any time. But it seems that the danger of nuclear war between the U.S. and the Soviet Union in the near future is distinctly less than it was early in Ronald Reagan’s presidency. For that we can thank God.

There are no doubt various reasons why tensions between the two superpowers are eased compared to five or 10 years ago. One of the most compelling reasons is the financial problems of both countries, which do not permit either to develop military capability as vigorously as technology makes possible. But let us not forget the power of prayer, and let us not forget to thank God for his answers to prayer and for the increased hope we can have for the future.

Robert VanderVennen



# SKYLIGHTS/WILLIAM R. RANG



*Abraham was God's friend, yet that relationship posed extremely difficult questions and demanded almost impossible sacrifices.*

## A friend of God

The apostle James tells us that Abraham became a friend of God. A friend: a person with whom you share everything and one who shares everything with you. Friendship is built on a great degree of intimacy and trust.

Years ago I concluded that I, too, wanted to be a friend of God. By his grace I possessed the first-required ingredient; love. Being a friend of God certainly sounds wonderful and it embraces a great number of wonderful blessings.

As I studied the life of Abraham, however, I came to the conclusion that friendship with the Most High isn't all that easy. Abraham was God's friend, yet that relationship posed extremely difficult questions and demanded almost impossible sacrifices. For God required that, to be his friend, Abraham had to break with the life he had lived thus far, to move away from his family and culture, and to begin a new life, one of uncertainty — the life of faith.

I began to realize that though an earthly friend may ask much of me, my heavenly friend asks for *everything*. Jesus himself illustrated this when He said, "You are my friends if you do what I command." (John 15) One of the conditions of God's friendship is to go where He calls, to do what He demands.

Am I prepared to pay that price? Are you? Years ago the well-known Matthew Henry had something to say about this. "The faith that produces works makes us precious in the eyes of the Almighty," he wrote.

Abraham, I read, did as the Lord told him. He dared to live with his friend. He did it because he knew that he would receive the greatest gift of friendship: Jesus sacrificed his life for him.

Yes, I want to be a friend of God.

*William R. Rang is principal of Dunnville Christian School, Dunnville, Ont.*

## Letters

### Wants C.C. to mediate?

My reading in *Christian Renewal* [re: three Calvin College professors' alleged evolutionary views] has given me the urge to write you. The three are attacked, and I think what it said is true. I can't possibly think that what it said could be written if it weren't true. Please, could they give a clear answer in *Calvinist Contact* to the questions in *Christian Renewal* ("Table Talk"; Apr. 11) in plain language ....

**John Boonstra, Sr.,  
Telkwa, B.C.**

### Response:

*Perhaps we should consider it a compliment that you want us to carry the professors' responses. However, you should be addressing Christian Renewal, since it made the "attack."* C.C. has carried articles by Drs. Van Till and Menninga (two of the scientists in question) on Oct. 2, 1987 and Jan. 8, 1988. To get the whole picture, read Van Till's book, *The Fourth Day* (Eerdmans) which is quite easily readable, and which you can order from any Christian book seller. Ed.

### Has happy birthing experience with midwife

Just a comment on your articles re: birthing, midwives, etc. Our baby was born at McMaster University Medical Centre in Hamilton, delivered with the wonderful coaching and skill of a midwife who works as one of a team of midwives at that hospital. Since the birth progressed normally (as most do

or could, with the right kind of encouragement), there was no need for an M.D. to be present. Our daughter's birth was a wonderful, home-like experience, in a hospital setting — just Mom, Dad, midwife and baby, in the same room from start to finish.

We enjoyed your articles, but thought that it might be helpful to readers to make the comment that midwifery and homebirths are not necessarily synonymous. Our experience was proof to us that gentle birthing *can* happen in a hospital, too. Our experience with a midwife was very positive. While we have heard that others have been equally happy with their family doctors or obstetricians, those who have not may wish to consider the option of a midwife and encourage our governments and medical system to recognize these professionals as a vital part of health care services.

**Pat Vanderkooy,  
Guelph, Ont.**

### BEYOND BELIEF



## For the time being...

Adrian Peetoom



## History doesn't teach

I have always known that I would have to make my views public sooner or later. I think the time is just about upon me. There's a federal election on the horizon, and I understand that the Christian Heritage Party will field candidates. Rumour has it that this new party has strong members in our congregation, and if that's true I can expect a visit for membership, financial contribution and a pledge of voting support.

I have nothing to say against the claim that this party is God's will, except that I can no longer accept on faith any such claim for human action. I've had my hopes dashed too often, by great church fathers and their little children, and that includes Constantine, Augustine, Luther, Calvin, Kuyper and K. Schilder. And before you get all upset, let me also say that I won't entertain the thesis that, because they were wrong sometimes, they were wrong always. My own human life is too ambivalent and paradoxical to make or accept absolutist claims of any kind anymore. I make one exception. Whether I understand or see it, God forgives us for the mess we make of his Kingdom. Therefore when I can't stand the mess anymore, I listen to Bach who didn't treat his wife very well and had too many children.

Little CHP stands tall in a current tradition that would have us accept the claims that history teaches, and that we must maintain(?), restore(?) Judeo-Christian values, especially those of the family. TV screens are full of those claims, Pat Robertson gave them a good wack in the U.S., though his campaign brochure didn't use the word "Christian" once, while Ontario's Rev. Campbell has had a victory of bundling them around "certain books" in schools, and now around the abortion issue.

My problem is simple. I don't think that history teaches. It's a nice phrase, and its acceptance gives a sense of comfort in troubled times. It would lead Soviets to feel quite secure that any invasion into its territory is doomed. Napoleon tried and failed. Hitler tried and failed. Does history teach that anyone can try, but will fail?

But, one could argue, history teaches that we must begin an invasion in late March, and make just enough territorial advance to start the major summer offensive with time to spare to reach the Ural mountains by mid-August. Silly stuff, isn't it, what with nuclear weapons?

And where, pray tell, do I find examples of Judeo-Christian values predominating in the lives of people? Individuals? Yes, a few. In peoples? I doubt it, but I'm open to suggestions — if there's some solid evidence with the claims. New breeds of historians who study not the official acts of kings and leaders, but the details of ordinary people, are forcing us to become much more cautious about our views of what did or did not really happen in the past.

Now I'm all for a good story. I loved it when on Friday afternoons our elementary school teachers in The Netherlands became storytellers, and gave us the stories of historical people and events. Those people and events were glorified. But later I learned that many such "heroes" were motivated by selfishness, and those "glorious" events were more silly than glorious.

All I'm saying is that I cannot accept the claims of people who want my support for one of their causes when they base them on their views of history. Given who I know myself to be, I would have opposed Calvin in Geneva when he let Servetus be executed in 1553. It might have cost me my neck as well. I certainly would no longer have been welcome in Geneva.

Now, even Calvinist historians are willing to concede that Calvin made a mistake, but they excuse the sordid business by pointing to the historical circumstances in which Calvin found himself. "He was a child of his time." Precisely. I rest my case.

Based on the historical evidence as I see it, Canada never was a Judeo-Christian nation; that is, its body of citizens never lived the kind of values CHP now espouses. Indeed, the exceptions seemed to have been far more numerous than the practitioners. The same could be observed about Dutch history. So I shall not be moved by CHP stories that claim to be historical facts. Too dangerous! Hitler tried that once, at the cost of 25 million dead.

Actually, I just realized that I can only accept *stories* about better human times and people less sinful than I know myself to be. Only stories. Not the claims of historians or pseudo-historians. Which is why storytellers are probably a lot more important than both historians and politicians, and always have been.

*Adrian Peetoom is senior editor of Scholastic-TAB Publications, Ltd., in Richmond Hill, Ont.*



Church

Marian Van Til, page editor

### First new Dutch Mennonite church in 30 years

**Tim Pannabecker**  
DEN ILP/LANDSMEER, The Netherlands — The cornerstone for the first new Mennonite church to be built in this country since the 1960s bears the cherished Menno Simons text from 1 Corinthians 3:11: "For no other foundation can anyone lay than that which is laid, which is Jesus Christ."

At a service on Mar. 29, Paulus Wals, former secretary of the congregation, laid the cornerstone for the church, which will replace a building erected in 1864.

Traditionally, as soon as the highest roof beams of a building are in place, the Dutch flag is hoisted. This 60-member congregation north of

Amsterdam, however, flew a nuclear disarmament flag to show its commitment to peace.

Construction should be completed this summer. Mennonite Voluntary Service will organize a two-week international work camp to clean, paint and landscape the grounds.

The congregation hopes to

raise the final 10 per cent of the \$330,000 cost of the building before the dedication services planned for Oct. 2. An exhibition of Dutch Mennonite hymnbooks from the 16th century to the present will mark the opening of the new church.

Reprinted from Mennonite Reporter, Apr. 25, 1988.

### Reformed representative speaks at United Nations Human Rights Commission

NEW YORK (RPS)—Emilio C. Capulong, Jr., chairman of the United Church of Christ in the Philippines, spoke before the Human Rights Commission of the United Nations. Representing World Alliance of Reformed Churches (WARC), Mr. Capulong addressed the subject of human rights violations in the Philippines, an excerpt of which is printed below:

"... the case of the Philippine government is strange. For it is a government projected to be just and free — with a democratic constitution, an elective legislature, and a popular woman president who toppled a powerful dictator through a remarkably peaceful revolution in 1986 .... And yet ironically, the existence of gross and systematic violations of human rights in the Philippines has become well-known .... All these facts have scarcely been denied by the Philippine government; on the contrary, there are attempts to justify them by claiming that these "occurrences" (of human rights violations) should be viewed in the light of the "internal threats" to the security of the state.

"But there still may be hope. This government still enjoys some measure of goodwill of its people — a residue of the high expectations generated by the 1986 revolution. That goodwill can still be harnessed. But let the government move — and move now ... People power, which threw out the previous regime and brought the present one into being, may yet come mightily into expression and fulfil the most humane expectations of any people on the face of the earth."

### U.S. Supreme Court rules against Indian faith

WASHINGTON, D.C. (EP) — The government does not need to "satisfy every citizen's religious needs and desires" in its administration of federal lands, the Supreme Court ruled Apr. 19 on a 5-3 vote. The court upheld the government's plan to develop part of a national forest that is considered sacred by three American Indian tribes, even though it acknowledged that the proposed development "could have devastating effects on traditional Indian religious practices."

The decision struck a major blow against American Indian groups around the nation who have litigated heavily to stop projects they say endanger the wilderness areas that are central to their religious practice. The particular dispute involved construction of a road in northwest California, in an area considered sacred by the Yurok, Karok and Tolowa tribes.

Many Christian and Jewish groups had supported the Indians, had expressed concern that the court's decision

weakens the First Amendment's guarantee of "free exercise of religion."

Writing for the majority, Justice Sandra Day O'Connor said the constitution merely restrains governmental "coercion or penalties on the free exercise of religion," and does not provide protection against "incidental effects of government programs," even if those programs are greatly disruptive to local worship, and even if those programs do not necessarily serve any important purpose. "Government simply

could not operate if it were required to satisfy every citizen's religious needs and desires," O'Connor wrote.

Chief Justice William H. Rehnquist, and Justices John Paul Stevens, Antonin Scalia, and Byron R. White joined O'Connor's opinion.

In a stinging dissent, Justice William J. Brennan, Jr. wrote that the decision "leaves Native Americans with absolutely no constitutional protection against perhaps the gravest threat to their religious practices." He added, "Today's ruling sacrifices a religion at least as old as the nation itself, along with the spiritual well-being of its approximately 5,000 adherents, so that the Forest Service can build a six-mile segment of road that two lower courts found had only the most marginal and speculative utility, both to the government itself and to the private lumber interests that might conceivably use it."

Justices Thurgood Marshall and Harry A. Blackmun joined Brennan's dissent. Justice Anthony M. Kennedy did not vote on the case, which was argued before he was a member of the court.

The court's ruling against religious rights of Indians does not mean the disputed road will be built. The court sent the case back for further proceedings on objections based on environmental grounds.

### All will hear gospel by A.D. 2000?

**Marian Van Til**  
HONG KONG — An organization whose "job" is evangelizing says that all of the world's "unreached" peoples may have had a chance to hear the gospel by the year 2000.

The Lausanne Committee for World Evangelization (LCWE), whose headquarters recently moved from Switzerland to Hong Kong, says bringing the Good News to the peoples who have still not heard it is "a measurable, achievable goal."

Just how many people is that? LCWE's Patrick Johnstone estimates there are 12,000 peoples for which "cross-cultural discipling ... may be required or [has been]

already minimally achieved."

Figuring out who such people are and where they live is part of LCWE's work. Johnstone points out that that job is more difficult than it may appear. "After 15 years of talk and research, there is often more heat than light, confusion than clarity," he noted in the March-April issue of *World Evangelization*, LCWE's bi-monthly magazine. That is because those who come up with such figures have differing goals, use differing definitions and differing cut-off points, says Johnstone.

For example, to Christian sociologists and anthropologists, the actual number of people groups is not

important, nor is that fact that in highly developed societies, any one person may be classified in a number of professional, occupation, residential, social groups, writes Johnstone. Such classification could mean an open-ended total of millions of people groups in the world. Missionaries, however, would approach it differently.

To arrive at his figure of 12,000 "unreached peoples," Johnstone did not make dialect and class distinctions unless "local knowledge justifies it." He did count "every indigenous people within a country for which a separate cross-cultural discipling and church-planting ministry is required."

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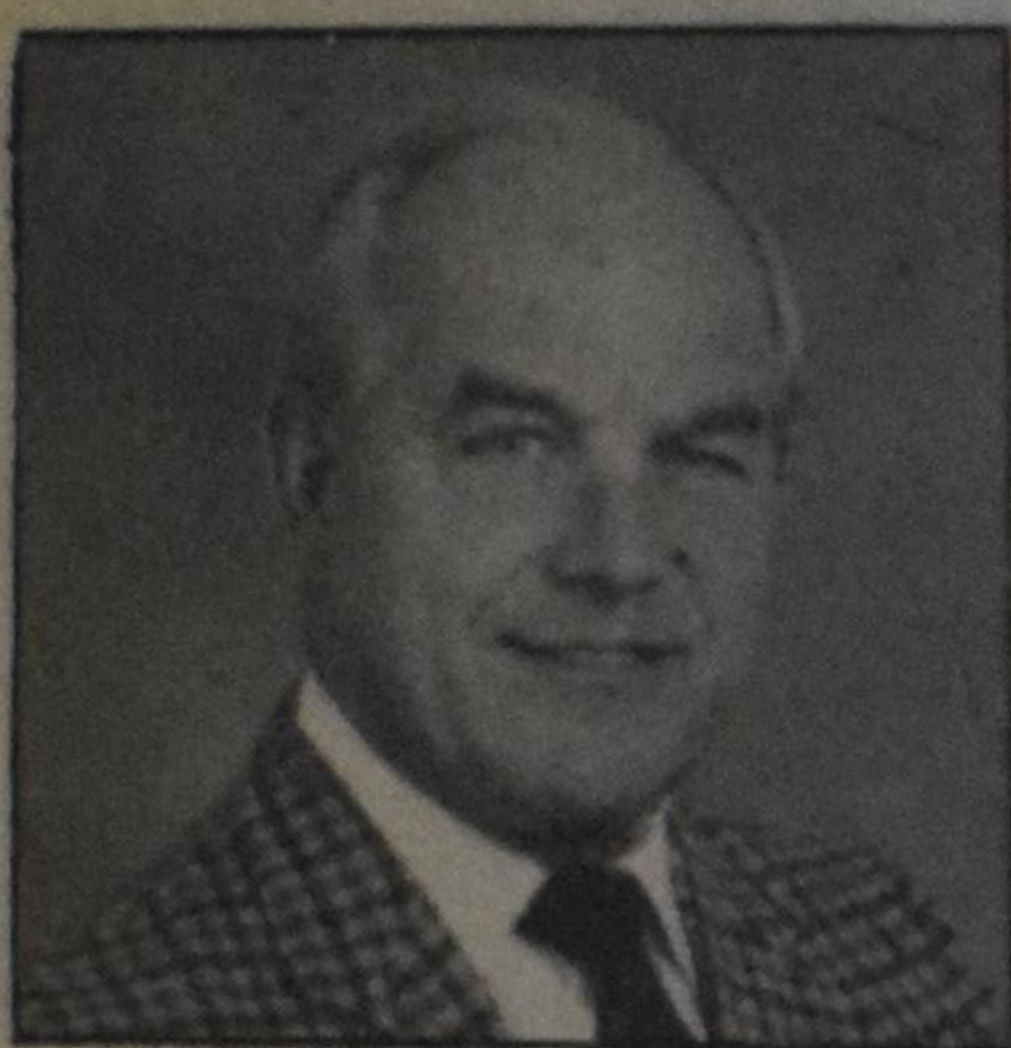
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# Nurses striking, wrestlers primping, critics punching



## Canadian Church Scene

Jacob Kuntz

### Nurses

In recent months nurses and their rights have often been in the news. The nurses' strike in Alberta was widely publicized and everyone had an opinion on the matter. Do nurses have the moral right to strike? But now that abortion has become legal, another question becomes urgent: do nurses have the right to say no when asked to assist in an abortion? The *Catholic Register* of Apr. 16 gives a positive answer to that question:

Doctors have a legal right to refuse to perform an abortion, but nurses are not so well protected. What recourse do they have if compelled by their hospital administration to assist at an abortion?

As we have reported in recent weeks, there are Canadian nurses who are struggling for the right to refuse to assist in abortion. It will be a difficult task, but one that deserves the support of all who are interested in both human rights and good health care.

Some might argue that this would open the door to social chaos. After all, Canadian law says abortion is permitted; so dissent at your own risk.

However, as we well know, what is moral is often not what is legal, and vice versa. Besides, in this matter of abortion, even supporters of it would hesitate to call it anything but an evil. Most would rather have a world in which abortion would not be necessary.

Therefore, a nurse who refuses to assist should be seen as one unwilling to allow a public tragedy to continue. Simply put, a nurse who wants better medicine, a health care system that refuses to cure diseases and social problems by killing the patients.

Surely, any protection of human rights in this unhappy issue must include the human

rights of doctors and nurses, as well of those of women and the unborn. Otherwise, the health care professional is reduced to the status of a robot, without moral principle in this tortured matter.

And surely the argument that says that abortion and the rights of women are linked must also apply here. After all, most Canadian nurses are women. Shouldn't a legal system, apparently so anxious to preserve the rights of women, also safeguard Canadian nurses as well?

### Wrestling

Professional wrestling is not a very popular "sport" among Reformed people. Can you even call it a sport? Rev.

Clarence Stam wrote about that issue in *Reformed Perspective*, March 1988. He mentions that one sportscaster in B.C. talked about it as "a form of entertainment." Stam goes a step further and calls it "enacted drama, and poor drama at best. It is strictly show business and exhibitionism which is necessarily confined to the heavy weight class." And it is not innocent at all. He concludes his article with the following admonition:

Once in a while the question comes up concerning the effect which such shows have on children. Small children are sometimes wrestling's biggest fans! It appears that some children try the spectacular holds on their friends and that this can lead to dangerous injuries. On the whole, however, such physical damage seems to be very limited and exceptional.

What concerns me more is the possible spiritual damage which might be inflicted upon those who watch pro wrestling, and especially upon the young. Children cannot easily distinguish farce from fact and

may be wrongly impressed by the gruesome role play of professional wrestling. The awful stereotyping, the constant badmouthing, the vile threats and dirty looks are certainly not an edifying atmosphere for a youngster. Pro wrestling fosters a negative, non-caring attitude towards others and gives the impression that meanness is all right. Even the "good guys" have to resort to angry violence in order to win. I do not think that anyone gains any valuable knowledge here but is instead exposed to harmful influence.

Pro wrestling used to be fringe television, on early afternoons or late nights. Now it has come to a more accessible slot. Hulk fell on prime time. And he probably will rise again on prime time. The best thing to do is to avoid such exhibitions and also to discourage your children from watching. Something which is ridiculous, ought best to be properly ridiculed.

### Criticism

In the *War Cry* of Apr. 16 we found a positive "commentary" concerning criticism — in this case, criticism of elected leaders. The commentator is convinced that much of criticism is destructive and he wants to show a different, better way. And since criticizing leaders is also a favourite pastime in Reformed circles, we quote the following passages of the article:

The cause of Jesus Christ is greatly hindered by the grumbling, the criticisms and the shameless character assassination which is part of the conversation of too many Christians. Of course, this is not to state that the majority of Christians are gossiping backbiters, but it is to recognize that some who profess to follow Jesus are — by their sullen spirit — working unwittingly for Satan rather than for the Lord.

Leaders in particular are exposed to criticism; the high

profile nature of their position makes them vulnerable. Yet how often they are unfairly given motives that they have not even dreamed about. Their critics reduce greatly the effectiveness of the leaders by the carping and negative criticism which is only destructive.

No leader is perfect; all leaders make wrong decisions at times, and they are usually the first to admit it. Yet if leaders are people of God who are guided by the Holy Spirit, their leadership must be accepted in the spirit in which it is given. Is it not true though, that in some instances leaders' decisions and directives are analysed with a critical, grumbling spirit which poisons the grumbler as well as those

under his or her authority?

Churches, organizations, marriages and homes all can be affected by rebellion against those whom God has appointed to lead. On the other hand, great blessing and joy and guidance come to Christians who turn such feelings over to God and who learn obedience. Hebrews 13:17.

If every Christian were to pray for those in authority every time there is a temptation to criticize, the work of the Kingdom would flourish. People are never the enemy; destructive and negative attitudes which are inspired by Satan are the real enemy.

Jacob Kuntz is pastor of First Christian Reformed Church in Kitchener, Ont.

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# Education

## The anatomy of "satisfactory instruction"

Harry Fernhout

This is the first of two articles dealing with current discussions of "satisfactory instruction" in Ontario. This article sketches a context and provides a critical assessment of the definition of "satisfactory instruction" recommended in the Shapiro report on independent schools. The second article will present an alternative definition developed by a task force commissioned by the Ontario Association of Alternative and Independent Schools (OAAIS).

In Ontario, intense debates about education continue unabated. In several communities efforts to implement Catholic school funding are causing serious polarization. The recent Radwanski report has re-opened questions about the basic purpose of education. Meanwhile, the Ministry of Education is still trying to formulate a response to the Shapiro report on the role and funding of independent schools.

Last fall, in this context of ferment, OAAIS appointed a task force on education policy options. This task force, made up of people with ties to Christian and other independent schools, was given a mandate to look at various legislative models and to propose principles and policies which would treat all legitimate schools fairly. By tackling these policy issues, OAAIS hoped to make a helpful contribution to the broader debates about education.

The OAAIS task force soon realized that any policy proposal would have to deal seriously with the matter of defining "satisfactory instruction." This topic was brought to the fore in the Shapiro report on "private" schools in Ontario. Shapiro argued that a law which simply requires that all children between ages six and 16 attend school is not enough. If compulsory schooling is to have real meaning, then the law should also require a "common and substantive, if minimal,

standard that will be required of all schools." In other words, the law should define "satisfactory instruction," so that the government has some standard by which to judge whether or not schools are doing their job.

### Must meet standards

Most independent school supporters in Ontario have cautiously agreed with the intent of this proposal. We realize that if schools want government recognition and at least partial funding, then the government has a legitimate right, even a responsibility, to make sure that schools are giving students what they are entitled to: an adequate education. Further, we also sense that Shapiro is right in insisting that all legitimate schools should meet the standard of "satisfactory instruction." This would put public, separate and independent schools on an equal footing before the law, and would help prevent ministry inspectors from treating independent schools more harshly than public schools.

While responding positively to the idea of a legal definition of satisfactory instruction, independent school supporters have rightly been concerned about the content of such a definition. If the definition were to impose standards which are at odds with Christian principles, for example, then the freedom of Christian schools to develop with integrity would be severely

inhibited. And such a limitation of freedom, entrenched in law, would be unacceptable.

In this context the task force took a hard look at the definition of satisfactory instruction presented in Recommendation 2 of the Shapiro report, which reads as follows:

*That, relative to the requirements for compulsory schooling, the term satisfactory instruction be defined in law as programs which:*  
(i) use English or French as the first language of instruction;  
(ii) include learning experiences in the arts, Canadian and world studies, language, mathematics, physical education and science;  
(iii) do not promote or foster racial or ethnic superiority, religious intolerance or other values inconsistent with a democratic society;  
(iv) contain specific plans to provide students with the opportunity to develop critical thinking skills in both the intellectual and moral spheres;  
(v) provide students with ready access to alternative points of view about their areas of study.

### A liberal-democratic vision

In assessing this proposal, the task force concluded that important elements in this definition are cause for serious concern. The most important objection to Shapiro's definition has to do with the fact that it embodies a particular worldview or value orientation. Taken in isolation, phrases like "critical thinking skills" and "alternative points of view" seem quite innocent and acceptable. But seen in the broader context of the report's social vision, these notions take on a specific non-neutral flavour. This emerges clearly when statements in a section entitled "Some Matters of Principle" are taken into consideration. There Shapiro articulates his own commitment to a liberal-democratic vision of schooling very clearly and succinctly. Crucial to this vision is the ideal of the person as a rationally autonomous individual. The seemingly harmless phrases in the definition of satisfactory instruction need to be read in this light.

To his credit, Shapiro is very

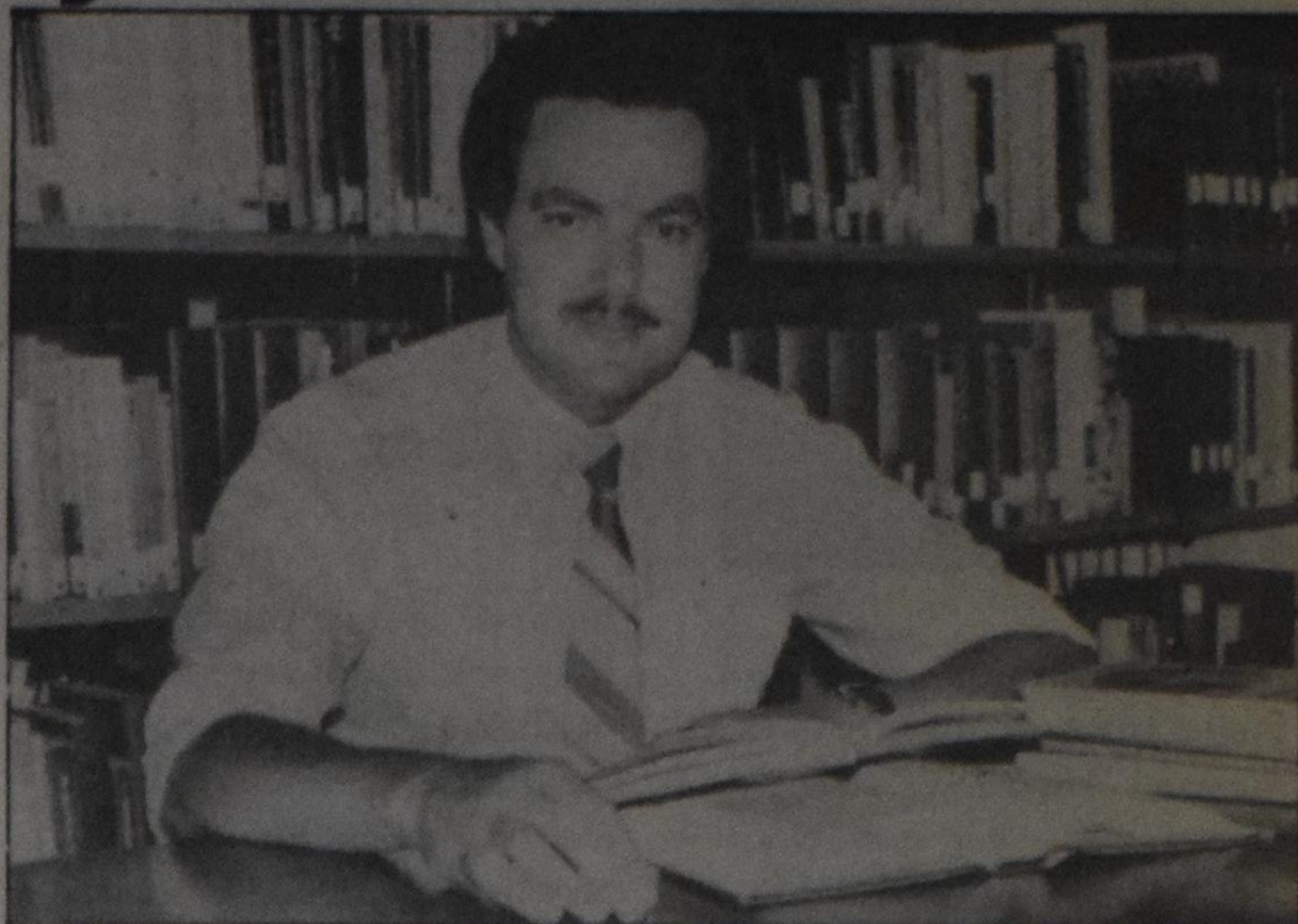


Photo: C.C. files  
Harry Fernhout

honest about the fact that his definition reflects a definite point of view. He writes that a legal definition of satisfactory instruction should "be clear about its value orientation" and "reflect the model of both society and schooling to which Ontario wishes to commit itself." But in the judgment of the task force, this is exactly the point at which the vaunted tolerance of the liberal-democratic vision of society breaks down. Shapiro's approach would have the effect of making the core ideas of one vision of education the standard for determining what constitutes satisfactory instruction for all.

### Threat to dissenting views

Exactly because the liberalist ideology is so dominant in our society, incorporating its ideals into a definition of satisfactory instruction would pose a threat to all legitimate dissenting points of view. A legal entrenchment of this view would not be acceptable to independent schools. Rather, in a genuinely pluralistic society, the legal definition of satisfactory instruction should be flexible enough to accommodate the range of legitimate value orientations and commitments present in society.

Another important objection to the Shapiro definition has to do with the implied view of the learner. The definition's stress on "critical thinking skills" and the "intellectual and moral spheres" reflects a view which holds that reason is what really counts in making humans distinctive. This narrow focus fits hand-in-glove with Shapiro ideological vision which, as noted above, puts a premium

on the rational autonomy of persons. Once we recognize this link, it becomes evident that the intellectualist bias of Shapiro's definition needs to be questioned.

There do not appear to be overriding educational reasons for highlighting the importance of "critical thinking" while leaving unmentioned a variety of other capacities which children need to develop at school. This suggests that an adequate definition of satisfactory instruction should have room for a more well-rounded view of a child's important learning capacities.

### Danger for Christian schools

A final concern arose in the task force's discussion of part (v) of Shapiro's definition. The OAAIS task force felt that a legal entrenchment of the requirement to provide ready access to alternative points of view might be employed by unsympathetic officials to limit the freedom of independent schools to teach from a clear and well-articulated "point of view." In other words, this provision is susceptible to an interpretation which requires schools to take a comparative, supermarket-style approach to "alternative points of view." This would limit a school's ability to present as truth its community's particular perspective on reality.

Clearly, this is not Shapiro's personal intention. But authorities who are less benevolent and tolerant than he might conclude, on the basis of this provision, that independent schools which have a distinct religious and/or philosophical base are, by definition, engaged in indoctrination rather than true education. An adequate definition of satisfactory instruction, ought to protect independent (and Catholic) schools from such potential interference.

In the next article we will examine the task force's proposed alternative definition of satisfactory instruction.

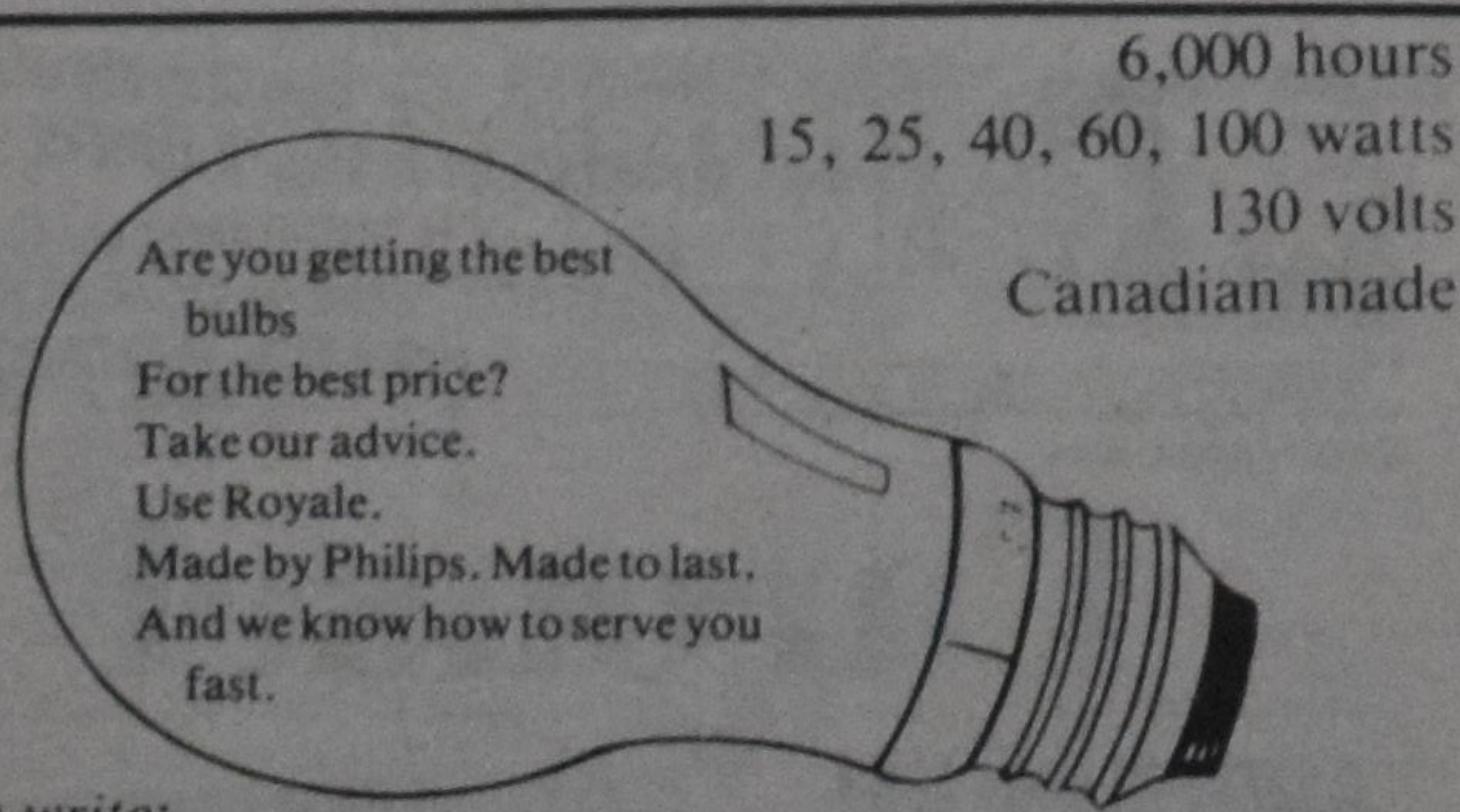
*Dr. Harry Fernhout is senior member in philosophy of education at the Institute for Christian Studies, Toronto.*

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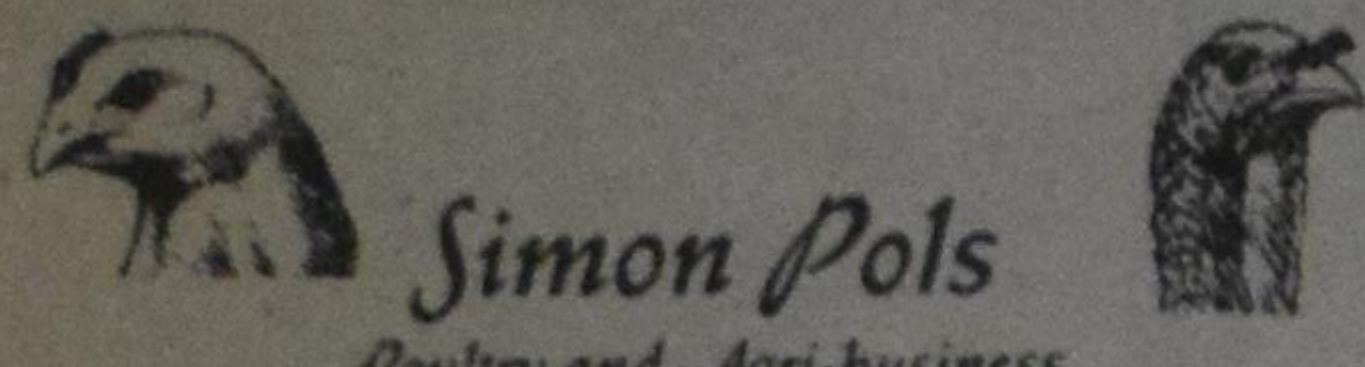




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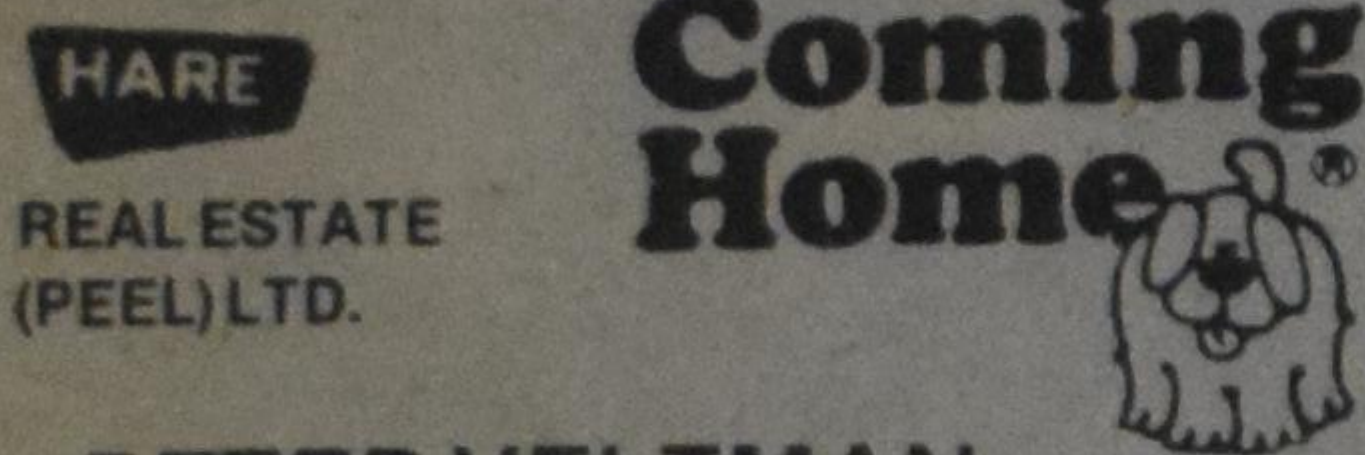
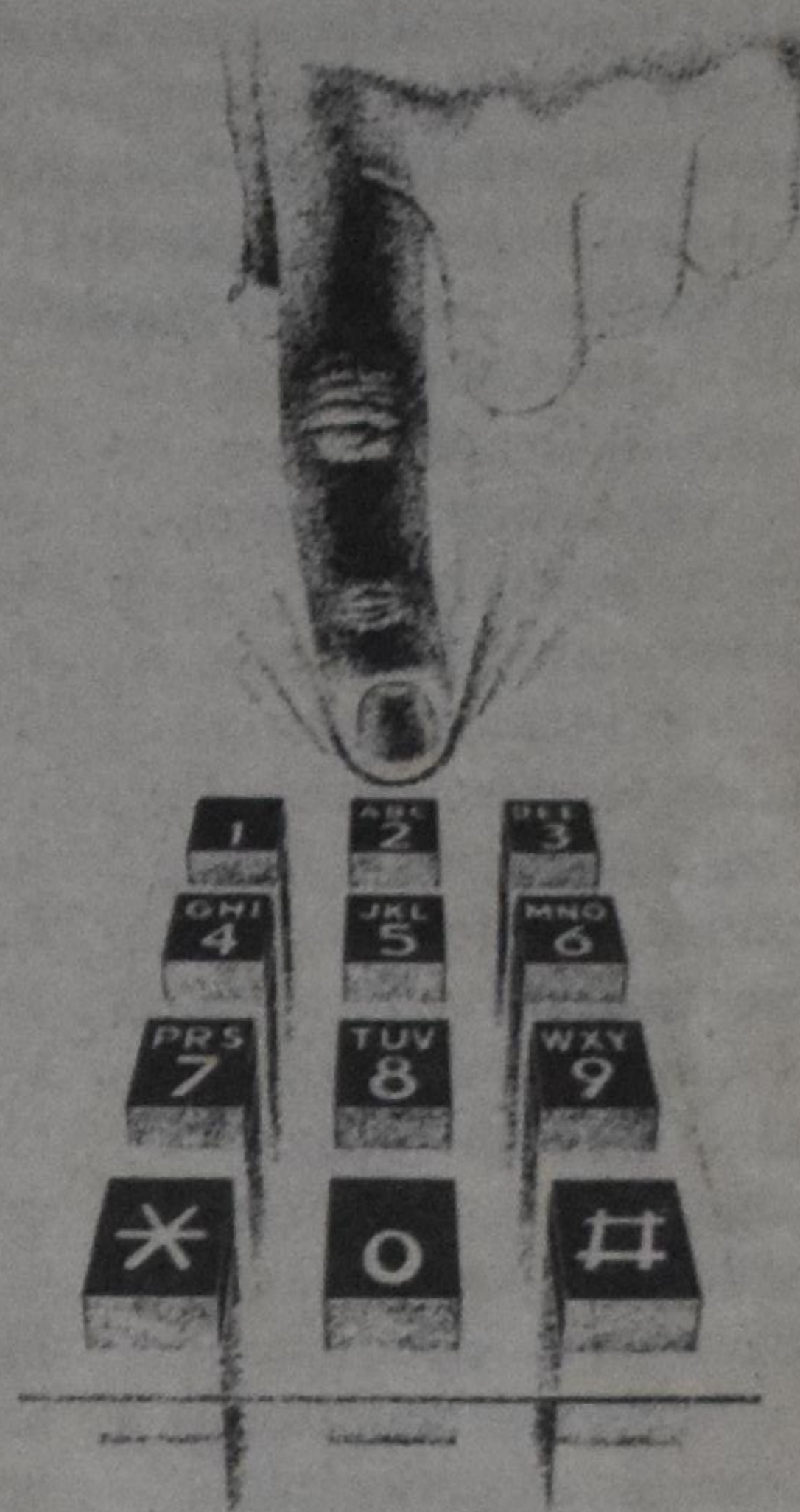
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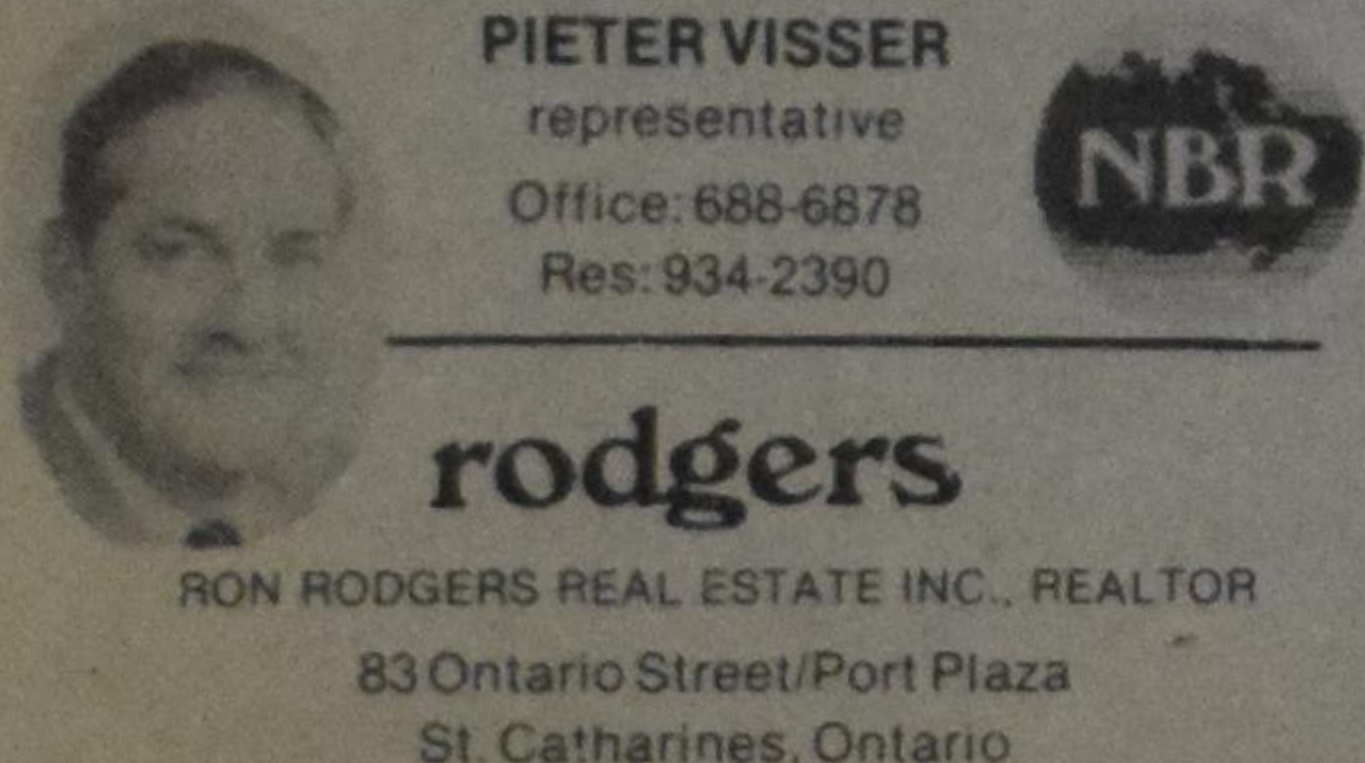
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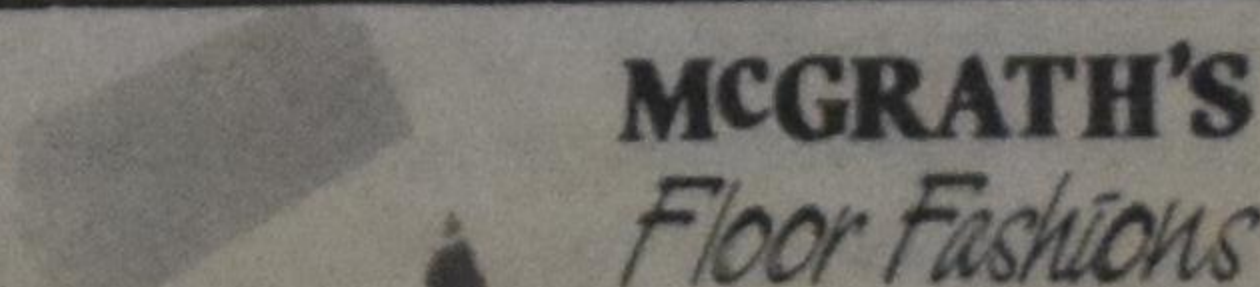
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## Feature

Bert Witvoet

Fred Tamminga lives on an abandoned Indian reservation just outside Haney, British Columbia. In order to get to the reservation, one has to cross the Pitt River which leads from Pitt Lake to the mouth of the Fraser River. Fred said he would take me across in a canoe if the weather was not too ghastly, or "ghostly" as he might have put it. It turned out that the weather was gorgeous in Fred's part of lower B.C. the day I decided to visit him. The temperature was a balmy 16 degrees — not bad for mid-March even in British Columbia.

Fred is a writer of poetry, plays, fiction and non-fiction. *Calvinist Contact* has published a few of his poems and articles in the last few years, and I had wondered what lay behind the refreshingly "different" ideas and feelings that run through that writing. Perhaps a visit would enlighten me. Why was he living as a near recluse for these past three years?

After we crossed the unusually calm water (no tidal movements were noticeable and the wind was holding its breath), we walked along a narrow trail through the bush until we came to the last of four or five cabins — Fred's place. The cabin, no bigger than 12 by 18 feet, stands on stilts and is surrounded and overshadowed by red cedars, hemlock and other trees native to the B.C. rain forest. I immediately noticed a lot of moss and lichen. The Katzie Indians, who own the reservation, are named after a lichen that has many medicinal powers, Fred told me.

Fred and I sat down in his one-room home, cool because of the almost permanent shade. I kept my coat on while Fred lit the woodstove. A fold-up ladder provided access to the attic where Fred's mattress lay on the floor. There was no electricity and water.

So, this is where Fred pounds out his stories, I thought, as I examined the manual typewriter on a rough-hewn table. Apart from a few shelves with books, there was very little that might distract him. Fred had managed to pare down his existence to the barest necessities.

### Four gifts from God

It wasn't long before we were into the question "Why do you live here like this?" Fred's answer came in conversation fragments throughout the day. His first "fragment" pointed out that he believes there are four basic things that God wants us to have: all the things we need (which apparently fit into a 12-by-18-foot space), the experience of love, health, and perfect self-expression. This isolated existence apparently offers him all four gifts. Fred decided to elaborate on the "perfect self-expression."

"A good part of my life I expressed others," says Fred. "I gave them the power to express themselves through me. You can be 30 years away from your mother and still hear her. What I found was that all the people in my life didn't matter here. No matter what

kind of professor I had at Calvin College [Grand Rapids, Michigan], he wouldn't get the fire started for me. The real self had to come out for that.

"I didn't starve here. I learned about mushrooms and fiddleheads — not from books. It's the higher self that comes in touch with the intelligence that God provides," Fred concludes.

Out of this self-intelligence Fred likes to write. That's another reason for his coming here — to write. He's been writing a children's book for some time. It's almost done, but not all the information is in place, he told me. "Not that there is anything new under the sun. God already knows what the book looks like and what the title will be. But for me to get the right title, it has to feel right," Fred asserts.

### Who's bothering me?

What about the other things God wants us to have? Did Fred come here for health, for example? Yes, he did. He is writing a book about that too. "I gave up on those who said that I had to put up with a sore back. Practically all back ailments have a metaphysical cause," says Fred. "We have a little tape in our subconscious that plays our thoughts. Because of that I seldom say to myself 'What's bothering me,' but 'Who's bothering me.' *Who* is something I let inside of me to bother me."

Fred was asthmatic since his boyhood years. He no longer is, he claims. He'll be 53 this year, but he can do handstands better now than when he was 18. "The minute you take physical ailments away, the body rejoices," he says.

I recognized these ideas from Fred's articles. Fred had written that wrong thoughts produce illness. When I told him at lunch time that I couldn't eat his bread because I have a yeast allergy, he suggested he do a few affirmations over me. "Tell your body, you're in control — it'll obey you," he said.

The minute you think Fred has gone off the deep end — into Eastern mysticism, for example — he suddenly links his thoughts to the gospel. "There are over 3,000 promises in the Bible," he says, and they all work. Jesus makes it work with slimy clay. But it's not the clay. The real source is thinking with feeling so that you really believe it."

### Too much Calvinism

"We Calvinists have a sin complex," he said later that

afternoon. (Fred and I had left the cabin for a nice sunny spot on the shore of the Pitt River.) "Struggling, straining and striving is not of God. We must wait for God. That means, among other things, that we have to get in touch with our feelings."

"The Reformation was necessary to produce some clear-headed thinking," he continued. "John Calvin was a super brain who knocked the wind out of idolatry and superstition. Feelings were misleading then. But with 400 years of Calvinism behind you, you are not likely to be feeling much about God."

Fred made other comments that imply a waiting for God: "The Spirit will take care of you when you sleep. Forgiving is the total opposite of forgetting."

Fred used to love Emerson, Walt Whitman and Thoreau. He didn't care what Calvin College professors had to say about these non-Calvinistic writers. "Why should I listen to you," he would say quietly; "you have a bloody ulcer." Later on he found himself writing things that were similar to what Emerson and company wrote.

### Being one with God

Fred believes that human beings have to be at one with God and the universe. He hyphenates atonement into at-one-ment. Thus God wants us to be at one with our neighbour and our environment.

When Fred first moved into his tiny cabin, he found that mice already lived there. They walked over his pillow at night and wriggled into his food cabinet any time of the day and night. What to do? Fred decided to talk to the mice and to tell them to stay out of the cabin. They did. He has done the same thing to mosquitoes. Visitors ask him what kind of spray he uses to keep the mosquitoes out. He uses none, he said, except perhaps the spray of his mouth when he talks.

Talking about spraying: underneath Fred's cabin is a woodpile that houses a skunk. The skunk has never sprayed Fred even though the two meet from time to time. Fred always makes a point of announcing his coming when he goes to the woodpile. He talks to the skunk so that it will not be afraid of him. At regular intervals, he gets company from a raccoon and from birds that come to his feeder. He exercises loving and pipe-smoking dominion over the animals he meets.

Of course, he wasn't exactly smoking a pipe on the day he suddenly found himself confronted by a very tense cougar. Fred's first reaction was one of fear. But since fear is only a phantom, according to Fred, acknowledgement of his fear brought calmness. It seemed that the big cat was



Photo: Bert Witvoet

"The cabin, no bigger than 12 by 18 feet, stands on stilts...."

## A day in the bus author Fred Tam

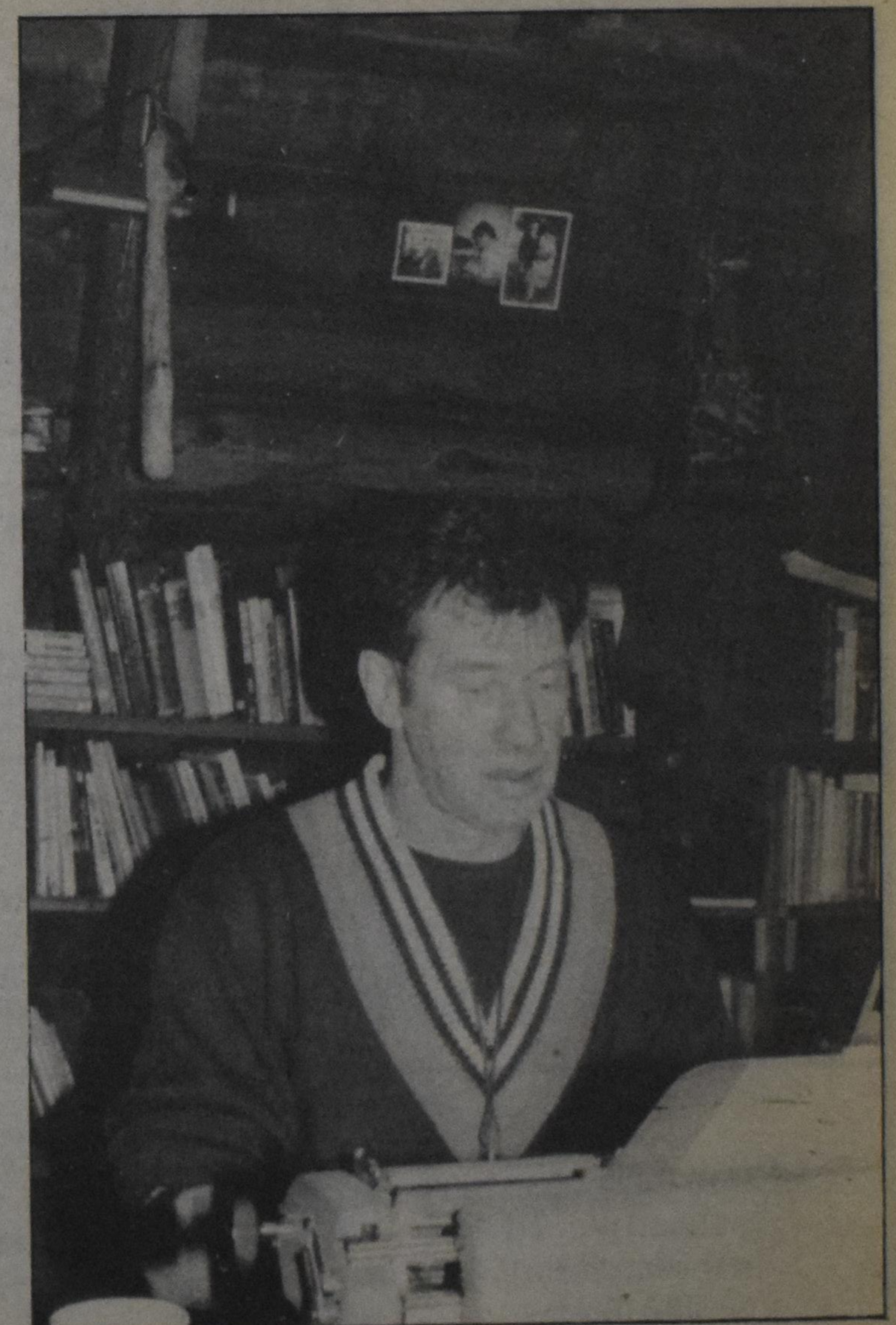


Photo: Bert Witvoet

"So, this is where Fred pounds out his stories."



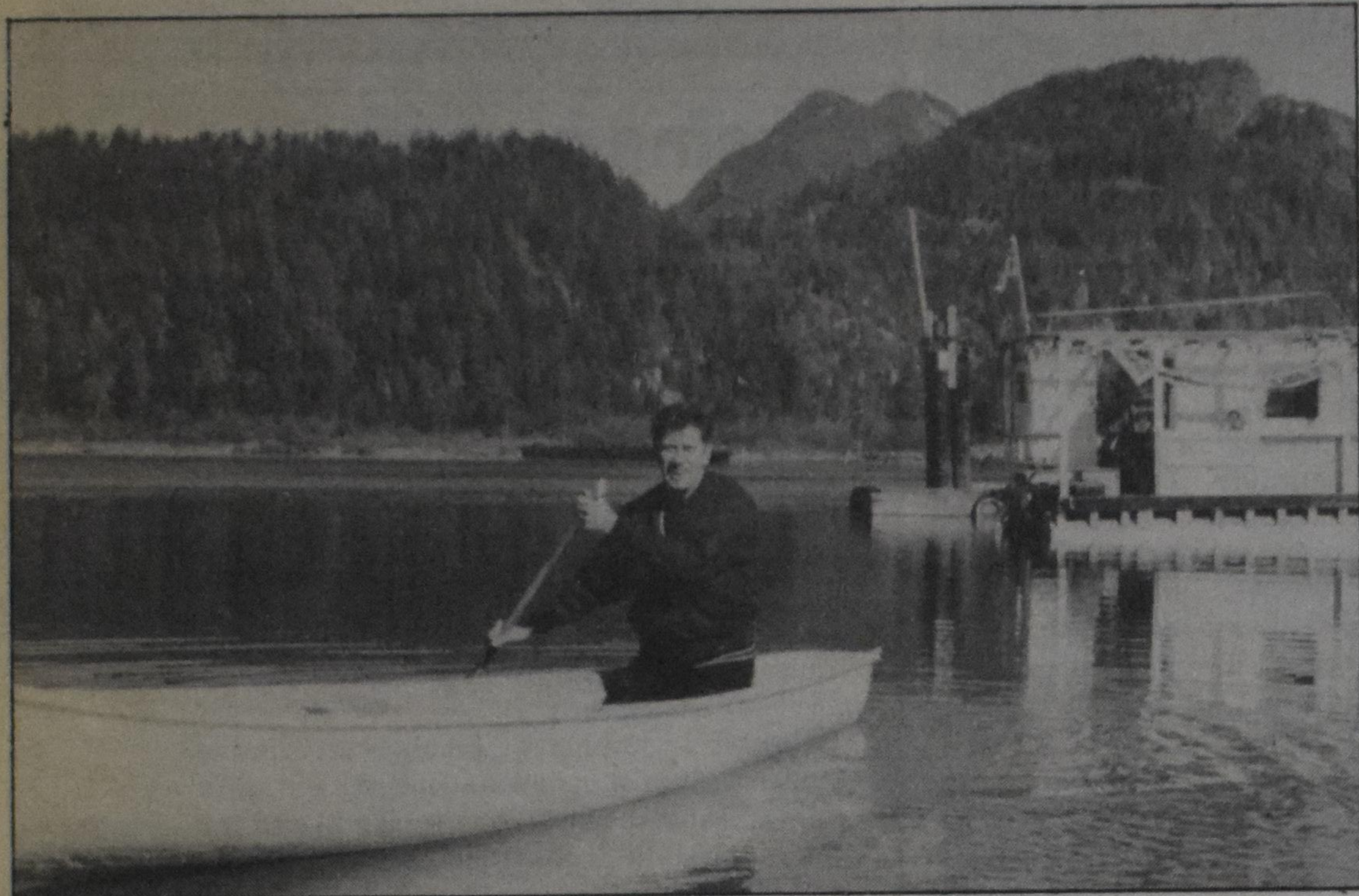


Photo: Bert Witvoet

• "Fred said he would take me across in a canoe."



Photo: Bert Witvoet

"I kept my coat on while Fred lit the woodstove."

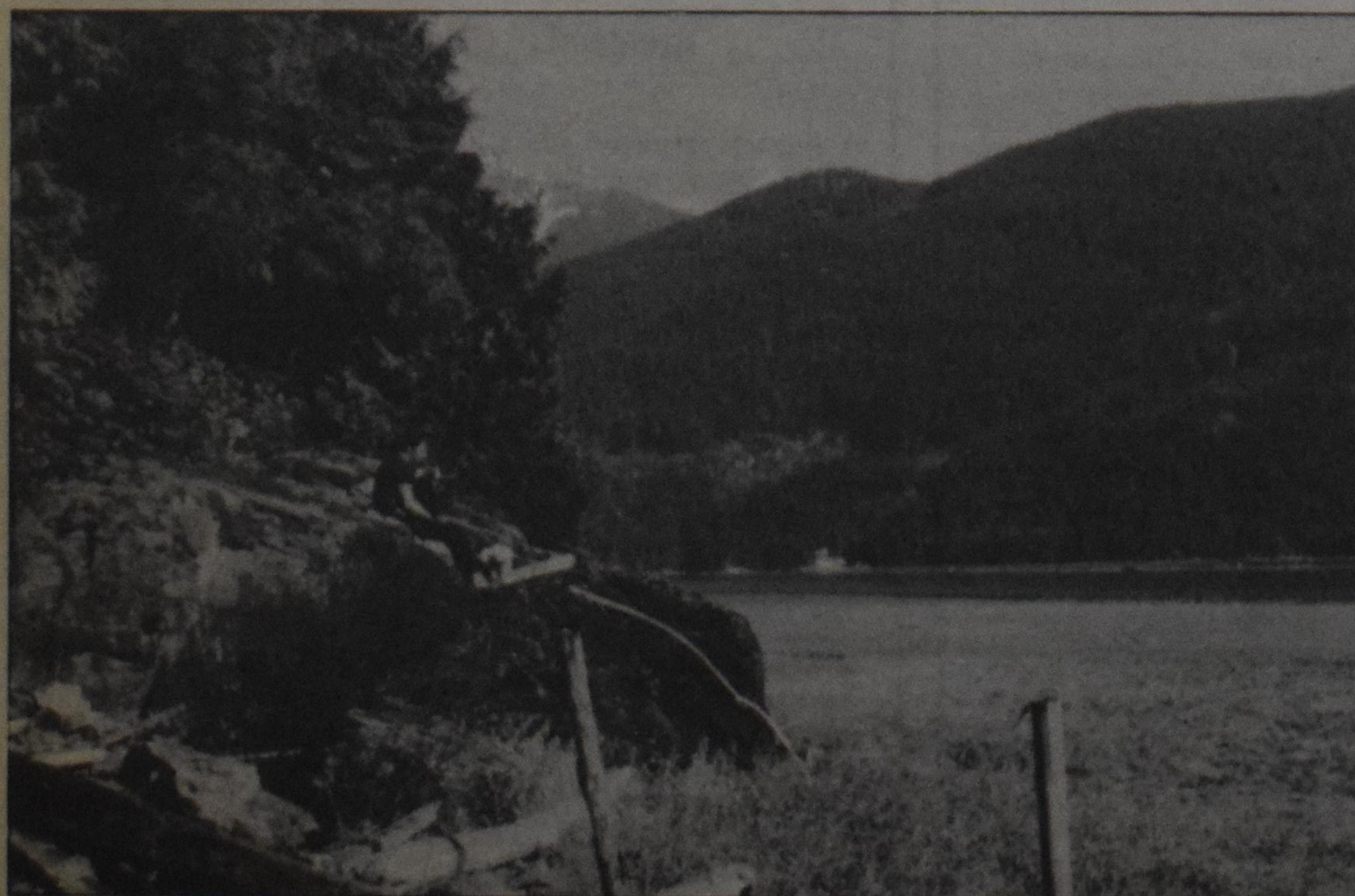


Photo: Bert Witvoet

"A nice sunny spot on the shore of the Pitt River."

waiting for his next thought. Fred noticed that the animal was keeping a distance of 12 feet between Fred and itself (12 feet is the distance it can jump — "his sense of sphere sovereignty," said Fred). When Fred moved ahead, the cougar moved ahead. When Fred backed up, the cougar backed up.

After Fred had regained his composure, he talked to the cougar, calmly. He acknowledged the animal's beauty and used a Hindu expression "I bow to the god within thee." The cougar kept its distance. Finally, after several minutes of quiet talk, Fred reached his cabin trail. He walked up the trail, and the cougar went its way.

### Balance of time and space

When Fred talks about the future he talks in terms of being groomed for something that has to do with space and time. He explains it in terms of music.

Rock groups do so well today because they stress rhythm, he says. Rhythm has to do with time, and since our society is preoccupied with time, it likes rhythmic music. Over against that kind of music, Hindu and Hebrew music are far more celestial and "spacy." We need a balance between time food and space food," says Fred. "A good symphony will have rhythmic and 'spacy' music. Rock groups reflect a group of society that says everything is now and nothing else is important. Much of it is the same — copies of copies."

The same can be said about what's in the news, according to Fred. "It's the same repetitious stuff every day. One disaster follows another."

It's this fast-paced society, symbolized by rock music and news stories, that Fred wanted to escape when he decided to live in the bush for a few years. Everything around him on the Katzie reservation occurs in more or less slow motion. "I kind of think that slowly is holy," says Fred. "Wait upon the Lord. You do enough; you get enough. I experience that with a few hours of daylight, what in the past took me six weeks, I can now do in a few hours — like an article for *Calvinist Contact*."

That comes from periods of stillness, he thinks. He believes that he finally understands what the old prophets and holy men meant when they talked about finding stillness. "Stillness is not the absence of noise. I hear storms. They make me still. From my veranda I watched a grizzly shake the bent-over alders on the other side of the ravine. He was trying to get at the mice and other rodents that live in its root system. That makes me still."

There was a lot in what Fred was saying that sounded right

to me. At the same time, I told him that he and I were on different wavelengths. Obviously. After all, I have the allergies, right?

### An oasis of space

I am not comfortable with the Eastern, new-age concepts that are woven into his Christian understanding. At the same time, I know that there is plenty of Western, rationalistic material woven into my Christian understanding. My community is comfortable with Western individualism but tends to rage against Eastern universalism. I must admit that being with Fred that day was like being in an oasis of space. I relaxed and felt a true sense of wholeness. This positive feeling stayed with me for several days.

That need not be attributed to Fred's thinking, of course. The beautiful weather, the friendship I felt, the peaceful surrounding poured over me like a balm in Gilead.

But I must say that much of Fred's thinking makes creationa sense. How can I argue against his belief in power over animals, when the Bible tells me that all I had to do was say to one of those mountains that surrounded us that afternoon, "Be moved into the Pacific Ocean," and it would have obeyed me.

The truth is, I have a hard time believing that. I am more comfortable with the anxiety of time than with the peace of space. And in my heart of hearts, I do believe that my allergy is brought on by something I allowed to enter into myself. I am beginning to ask, "Who's bothering me?"

I don't think we have to go into the direction of pantheism to believe that. I also think that, although concern for health can be an idol, I don't want to use that as an excuse for *bad* health. I can see that what Fred Tamminga is doing for a few years can bring about healing. We too often feel that we must judge things in an either/or fashion. Fred will come out of the wilderness. And in the meantime, he is writing. I don't know how he will be received when he comes out, but that doesn't seem to worry him a whole lot. He's used to waiting.

Later that afternoon, Fred canoed me back to the other shores and drove me into town. I gave him some money for gas and for a few groceries. But not too much. He has to find his way, as I do mine. I don't want to make his "space way" work by giving him the fruits of my timed labour.

A few hours later I was on the ferry, on the way to a day with Nick Loenen the Richmond MLA (See my article in the Apr. 8 issue). As it turned out, I would view Nick's work from the stillness of the Katzie reservation. I hope I can hold on to that perspective for a long time.

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Family/Media

Ontario public libraries receive \$40.2-million

TORONTO — Ontario public libraries will receive \$40.2-million in funding to support library services for the 1988/89 fiscal year, Minister of Culture and Communications Lily Oddie Munro announced today.

She also announced the creation of a special fund to assist libraries in economically hard-pressed smaller communities in Northern Ontario. "Northern communities have had an exceptional record of supporting their public libraries in the past," Dr. Oddie Munro said.

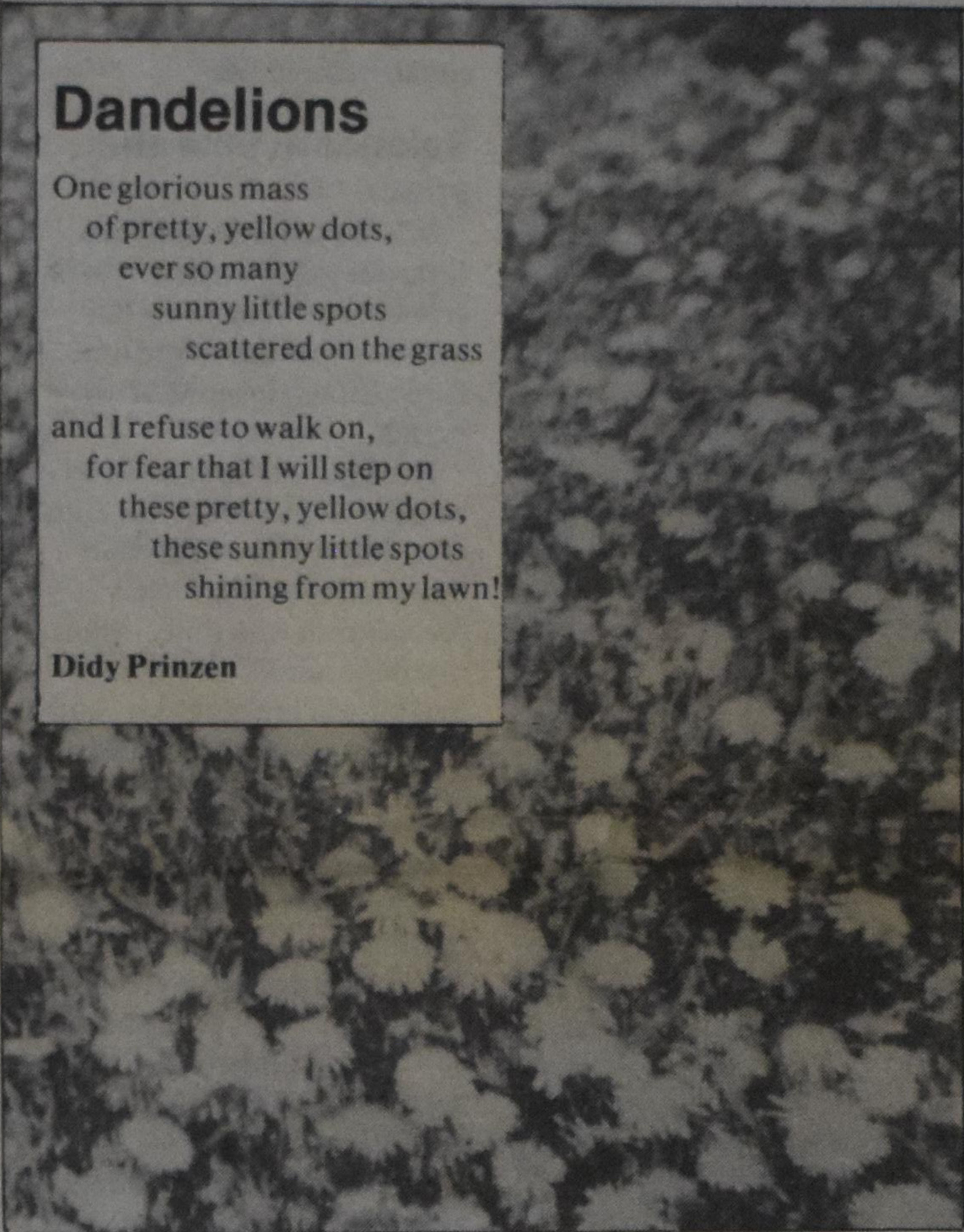
"This 'safety net' funding responds to recommendations made during last year's Prospects North conference for additional assistance to libraries in communities facing changing economic conditions."

Grass roots discussion

Dr. Oddie Munro also noted that plans for two further regional library conferences in Southwestern and Eastern Ontario will begin in 1988. "The Prospects North conference in Thunder Bay contributed greatly to finding creative solutions to common issues affecting Northern public libraries," she said. "Regional conferences in Southwestern and Eastern Ontario will allow similar grass root discussions of the challenges confronting libraries in these parts of Ontario."

The increase in funding for 1988/89 totals \$1.6-million more than last year in provincial non-capital support. This funding includes direct transfer payments of \$27.6-million to public libraries. Funding support also is provided to the Ontario Library Service, an agency of the Ministry which co-ordinates interlibrary loans, and for such programs as Writers-In-Libraries, Native

Library Development and programs assisting library technology. "As we enter the Information Age, the public library will play an increasingly important role in the community," Dr. Oddie Munro said. "We are committed to maintaining a public library system which is responsive to the changing needs of citizens throughout Ontario."



Dandelions

One glorious mass  
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scattered on the grass

and I refuse to walk on,  
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these pretty, yellow dots,  
these sunny little spots  
shining from my lawn!

Didy Prinzen

Cinema summaries

Marian Van Til

My Life as a Dog (Mitt Liv som Hund)

Directed by Lasse Hallstrom

Lasse Hallstrom has constructed a wonderfully *real* and poignant (autobiographical) picture of childhood. The film is a picture of how a bright 10- or 11-year-old boy reacts to adversity — to the absence of his father, to his mother's terminal illness, to the loss of his beloved dog — and to impending adolescence.

Hallstrom's evocation of the thought processes and peculiar feelings of childhood uniquely and sensitively captures that time in his own life. But like all good art, his story captures truths about humanity which make it universal. That's one reason this Swedish film has so enchanted North American audiences, and why it was nominated for an Oscar for best foreign film of 1987.

The boy, Ingmar, makes sense of the losses he experiences through comparisons which he thinks out very carefully. "It's always important to compare," he says — he knows, even in his own loneliness, that many others (people and animals) are far worse off than he and he consoles himself with that fact.

Though his ability to think logically and rationally helps him through his difficulties, and though he has to "grow up" quickly, Ingmar doesn't lose his child's honesty and easy acceptance of those around him. Ingmar, while growing up in the 1950s, wryly senses that the life of a child and the life of a dog have something in common. He, like his beloved pet, Sigun, is part of the family; he's cute and playful, and fun to have around when he behaves. He's well-fed and not intentionally mistreated. But all the same, a child's deepest feelings and thoughts are not to be taken seriously — after all, how "deep" can they be; how much can he *really* feel?

While current attitudes towards children may be somewhat more "enlightened," many viewers will instantly empathize with Ingmar. Hallstrom has given us a film with integrity and has refused to let his bittersweet story degenerate into tear-jerking sentimentality. It is a real celebration of childhood.

\* This film is still playing in the larger Canadian (and American) cities but it was also just released on video.

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A New Creation

Renewal in Christ's Church

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Rev. Richard Stienstra  
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Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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Classifieds

Classified Rates	Births	Anniversaries	Anniversaries	Anniversaries
Births ..... \$22.00 Marriages & Engagements . \$25.00 Anniversaries..... \$30.00 2-column anniversaries .... \$60.00 Obituaries..... \$30.00 Notes of thanks ..... \$21.00 Birthdays ..... \$20.00 All other one-column classified advertisements: \$7.50 per column inch. NOTE: Minimum fee is \$10.00. Letter under file number, \$10 extra. Photos: \$7.50 additional charge. (Free when published with anniversary announcement celebrating 50 years or more). Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements. NOTE: Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$10 and the couple's future address. Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2R 6P9	<b>HOLTVLUEWER:</b> Alvin and Vera (nee Breukelaar) give thanks to the Lord for the arrival of their three healthy children, NICOLE RENA, PAMELA JEAN and BRIAN GERALD, born Apr. 4, 1988. The babies will be playmates for their older sister Laura. "Let the children come to me, do not hinder them, for to such belongs the Kingdom of God." (Mark 10:14) Home address: 2606 Lundene Road, Mississauga, ON L5J 1P8	 Congratulations to Thomas and Renske Draaistra (nee Joekema) who will celebrate their 55th wedding anniversary, D.V., on May 10, 1988.	 Congratulations to Pieter and Hilda Hoekstra (nee Adema) who will celebrate their 55th wedding anniversary, D.V., on May 26, 1988.	Rijswijk Brampton 1948 May 20 1988 "Bless the Lord, O my soul; and all that is within me, bless his holy name." (Ps. 103) Grateful to the Lord, we may celebrate our 40th wedding anniversary together with relatives and friends. Truly we may witness to our faithful God, our Father in heaven, who has kept and led us through all these years. Open house will be held, D.V., from 2-4 p.m., on Saturday, May 28, 1988, at the Second Chr. Ref. Church, Brampton, Ont. (corner Steeles and McLaughlin). Theo and Margaret Douma, 95 Charolais Bl., #503, Brampton, ON L6Y 2R9
Thanks	Marriages	Anniversaries	Anniversaries	Anniversaries
<b>BREMER:</b> To all those who have shown us their love, by way of cards, flowers, etc., with the passing away of my wife and our mother, Tena Bremer, our heartfelt thanks. Your concern and support have been overwhelming and have given us much strength as we mourn our loved one. John Bremer and children.	<b>GOUD-OKKEMA:</b> Mr. and Mrs. John Goud of Waterdown, Ont., are pleased to announce the forthcoming marriage of their daughter MARLENE DIANE JANNETTE to JOHN PETER, son of Mr. and Mrs. Arthur Okkema of Simcoe, Ont. The ceremony will take place, D.V., on May 14, 1988, at 2:30 p.m. in Calvin Chr. Ref. Church of Dundas, Ont. Rev. R. Stienstra officiating. They will reside in Caledonia, Ont.	Leeuwarden, Fr. Grimsby, Ont. 1933 1988 "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler." (Psalm 91:4) On May 10, 1988, the Lord willing, we hope to celebrate with our parents, grandparents and great-grandparents, THOMAS and RENSKÉ DRAAISTRA (nee Joekema) their 55th wedding anniversary. We pray that the Lord will continue to bless and keep them in his care: Anny & John de Roos — Grimsby, Ont. Hinke & Gert Draaistra — Grimsby, Ont. Mike & Jane Draaistra — Dunnville, Ont. Francis & Henk Postma — Grimsby, Ont. Evelyn & Henk Lip — Grimsby, Ont. Frank & Harriett Draaistra — Brantford, Ont. Jane & Frank Day — Millgrove, Ont. 25 grandchildren and 10 great-grandchildren. We also remember our daughter and sister Tjitske who was called home by our Lord in 1952 and grandson Thomas who was called home in 1981. Home address: 2 Rossmore Rd., Apt. #301, Grimsby, ON L3M 3E3	 Congratulations to Pieter and Hilda Hoekstra (nee Adema) who will celebrate their 55th wedding anniversary, D.V., on May 26, 1988.	Oudega (Small) Chatham, Ont. 1933 1988 On May 26, 1988, the Lord willing, we hope to celebrate the 55th wedding anniversary of our dear parents and grandparents, PIETER and HILDA HOEKSTRA (nee Adema) Their wedding text was Psalm 121:1: "I will lift up mine eyes unto thee, from whence shall my help come." God has been good to them and we thank him for his loving care. May He continue to bless them, and keep them under his wings. Congratulations Dad and Mom, Pake and Beppe! Jack & Jean Hoekstra — Chatham, Ont. Grace & Albert Mast — Chatham, Ont. Tina & Adrian Verburg — Chatham, Ont. Jean & Andy Roorda — Chatham, Ont. Sarah & Henry Regts — Chatham, Ont. Harry & Yvonne Hoekstra — Chatham, Ont. Effie & Elbert Forsten — Blenheim, Ont. Judy & Bert Vandendool — Port Lambton, Ont. Jane & Wayne Buck — Chatham, Ont. 30 grandchildren, 21 great-grandchildren. Open house will be held, D.V., on Thursday, May 26, 1988, from 2-4 p.m., at South Chatham Village, 40 Elm St. Best wishes only, please. Home address: 101-40 Elm St., Chatham, ON N7M 6A5
Anniversaries	Anniversaries	Anniversaries	Anniversaries	Anniversaries
Nijeveen Fenwick, Ont. 1948 May 21 1988 With thankfulness and praise, we are pleased to announce the 40th wedding anniversary of our parents and grandparents, DIRK and ANNE BOKMA (nee Mulder) Wedding text: "Rejoice in the Lord always, I will say it again, rejoice." (Phil. 4:4) Our prayer is that the Lord will continue to bless them and keep them in his care. Congratulations with all our love: Dick & Eb Bokma — Fenwick, Ont. Sherry, Tracy, Brent, Leanne, Karen, Jeffrey Klaas & Aafke Bokma — Fenwick, Ont. Derek, Laura, Henry & Leona (fiancee), Anne & Jeff Mahoney Hilbert & Mary Bokma — Fenwick, Ont. Danielle, Nicole, Kurt, Lisa Jack & Annette VanderWerf — St. Catharines, Ont. Benjamin, Amy, Jarrod, John Peter & Kim Bokma — Welland, Ont. Elijah William & Darlene (fiancee) — Chatham, Ont. and brother John Bokma — Shalom Manor, Grimsby, Ont. Open house will be held on May 21, 1988, from 2-4 p.m. at Bethany Chr. Ref. Church, Fenwick, Ont. Best wishes only. Home address: R.R.#4, Fenwick, ON L0S 1C0	Hoogeveen Barrie 1938 May 14 1988 "O give thanks to the Lord, for He is good." (Psalm 106:1a) With thankfulness to the Lord, we celebrate the 50th anniversary of our parents, grandparents and great-grandparents, HENDRIKUS and HARMKE DEKKER May the Lord continue to bless you with his faithfulness every new day. Congratulations and love from: John & Alice Triemstra — Barrie, Ont. Ron & Hilma Triemstra (Nicholas, Rebecca), John & Thalia (girlfriend), Monica & Dave Horlings (Kyle), Sylvia Bernard & Diane Dekker — Barrie, Ont. Benjamin, Andrew, Conrad Timmelena & Sid Miedema — Willowdale, Ont. Michael, Carl, Geoffrey, Verna, Kim Jack & Margaret Schregardus — Midhurst, Ont. Cindy, Charmaine, Richard, Jacob, Gloria Jackie & Tony Good — Ipswich, England Georgia, Jacob Doug & Wanda Verkaik — Springdale, Ont. Jason, Christina, Natalie, Leslie Address: 104 Letitia St., Barrie, ON L4N 1P5	Lethbridge, Alberta 1952 1988 With praise and thanks to God, we rejoice in the 35th wedding anniversary, on May 22nd, of our parents and grandparents, HENDRIK and PAULINE BRAAK (nee Nieuwenhuis) With much love from your children and grandchildren: Corry & Cindy Braak — Toronto, Ont. Carly, Christie, Danielle, Cassidy Betty & Mark Bandstra — Smithers, B.C. Tamara, Theo Sid & Deb Braak — Calgary, Alta. Kyle, David Pete Braak — Lethbridge, Alta. Hermine & Gerald Vanderkwaak — Fort Nelson, B.C. Natasha John & Marlene Braak — Nepean, Ont. We pray that the Lord keep you in his care and bless you with many more years together. Address: SS-1-2-59, Lethbridge, AB T1J 4B3	Olderkerk Jarvis 1933 May 17 1988 Thankful to the Lord, we wish to announce the 55th wedding anniversary of our parents, grandparents and great-grandparents, PIETER and HENRIETTA HIELEMA (nee Boonstra) It is our wish that the Lord will bless and keep them for many more years. Jack & Dorothy — Simcoe, Ont. Fred & Margaret — Waterford, Ont. Ralph & Gertie — Edmonton, Alta. Susan & Cornelius — Jordan, Ont. Nancy & Robert — Jarvis, Ont. Emma & Henry — Beamsville, Ont. Harry & Cathy — Grimsby, Ont. Pete & Pat — Jarvis, Ont. 31 grandchildren and 12 great-grandchildren. Home address: 70 Town Centre Dr., Apt. #107, Townsend, ON N0A 1S0	Leimuiden Ardrossan 1948 May 25 1988 Hebrews 13:15. With joy and thanks to God, we announce the 40th anniversary of our parents and grandparents, JACOB and CORRIE HORSMAN (nee Rietdijk) Congratulations and love from: Corry Hilda & Wayne Royer; Johnny Geri & John Oort; Krista, David, Andrea, Charlene Bea & Dirk Kalf; Danny, Steven, Bradley Joanne Christopher (Paul) Open house will be held on June 3, 1988, from 8 p.m. - 10:30 p.m., at East Edmonton Chr. School. Home address: 61 Parkwood Place, 53050 Rge. Rd. 214, Ardrossan, AB T0B 0E0
For Sale	For Sale	For Sale	For Sale	For Sale
<b>BUS FOR SALE</b> 1978 Ford 66 passenger schoolbus. Presently in service. Asking \$3,250. For further information, please contact: Bill Smedes (416) 828-7583, Peter Devisser 823-4647, Cor Mulder 824-3160, Mississauga, Ont.				<b>An ad in Calvinist Contact gets results!</b>

More anniversaries on next page.



Classifieds

Anniversaries	Anniversaries	Anniversaries	Anniversaries	Anniversaries
 <p>Congratulations to Bouwe and Aagje Hooyenga (nee Vandersluis) who will celebrate their 55th wedding anniversary, D. V., on May 20, 1988.</p>	 <p>Congratulations to Herman and Gertrude Muller (nee Tuininga) who will celebrate their 60th wedding anniversary, D. V., on May 25, 1988.</p>			<p>Edmonton 1928 Richmond, B.C. May 25 1988</p> <p>HERMAN and GERTRUDE MULLER (nee Tuininga)</p> <p>Thankful to the Lord who has been with them during their married life, we hope, the Lord willing, to celebrate with our parents their 60th wedding anniversary.</p> <p>Jim &amp; Joyce Beukens — Abbotsford, B.C.</p> <p>Art &amp; Edna May — Calgary, Alta.</p> <p>Cliff &amp; Bernice Hull — Cloverdale, B.C.</p> <p>Harry &amp; Barb Muller — Richmond, B.C.</p> <p>Ken &amp; Shirley Muller — Richmond, B.C.</p> <p>Larry &amp; Ciska Muller — Ladner, B.C.</p> <p>Russel &amp; Dawn Muller — Ladner, B.C.</p> <p>Robert &amp; Janice Muller — Abbotsford, B.C.</p> <p>and their families</p> <p>27 grandchildren, 23 great-grandchildren.</p>
<p>Garijp Brampton 1933 May 20 1988</p> <p>With joy and thanksgiving to our Father in heaven, we are happy to announce the 55th wedding anniversary of our parents, grandparents and great-grandparents,</p> <p>BOUWE and AAGJE HOOYENGA (nee Vandersluis)</p> <p>It is our prayer that our heavenly Father will keep them in his care.</p> <p>George &amp; Yfke Vandersluis — Simcoe</p> <p>Enga &amp; Meindert Frankruyter — Brampton, Ont.</p> <p>Jim &amp; Pat Hooyenga — Shelburne, Ont.</p> <p>Winnie &amp; Sim Tilstra — Norval, Ont.</p> <p>Bert &amp; Leslie Hooyenga — Dundalk, Ont.</p> <p>Tom &amp; Lou Hooyenga — Simcoe</p> <p>Helen &amp; Jack Langen — Caledon East, Ont.</p> <p>Henry Hooyenga &amp; Janet (fiancee) — Ballinacree, Ont.</p> <p>29 grandchildren, 36 great-grandchildren.</p> <p>Home address: 78 McCaul St., Brampton, ON L6V 1J3</p>	 <p>Congratulations to Herman and Tette Postma (nee DeGraaf) who will celebrate their 50th wedding anniversary, D. V., on May 19, 1988.</p>		<p>Congratulations</p>  <p>Congratulations to Mike and Catherine Postma-Zwier who will celebrate their 60th wedding anniversary, D. V., on May 19, 1988.</p>	
<p>1958 May 16 1988</p> <p>JOHN and JOANNE KIERS</p> <p>Congratulations Mom and Dad, Grandma and Grandpa on your 30th wedding anniversary. We pray that the Lord will bless you with many more happy years together.</p> <p>With all our love:</p> <p>Alfred &amp; Ann Kiers; Kari, Danielle, Jody</p> <p>John &amp; Debbie Kiers; Leanne, Colleen (with Jesus)</p> <p>Ron Kiers &amp; Bev Vander Veen (fiancee)</p> <p>Glenda &amp; Lloyd Vos</p> <p>Brian Kiers</p> <p>Eric Kiers</p> <p>"House and wealth are inherited from fathers, but a prudent wife is from the Lord." (Proverbs 19:14)</p> <p>Home address: R.R.#1, Wellandport, ON L0R 2J0</p>	<p>Ternaard, Strathroy, Friesland Ont. 1938 May 19 1988</p> <p>With thankfulness to God, we, the children and grandchildren, wish to announce the 50th anniversary of,</p> <p>HERMAN and TETJE POSTMA (nee De Graaf)</p> <p>"The Lord will keep you from harm; He will watch over your life; the Lord will watch over your coming and going both now and forevermore." (Ps. 121:7,8)</p> <p>This was their wedding text and is a testimony of God's love and caring towards them over the years. We are grateful for parents and grandparents who have always put their trust in him who provides all. May God bless them both in the years to come.</p> <p>Much love from:</p> <p>Ann &amp; John DeHaan — Strathroy</p> <p>Ed &amp; Marcy, Harold, Ron, Andy, Rick, Julie</p> <p>Alice &amp; Frank Winters — Bowmanville</p> <p>David, Sonya</p> <p>Evelyn &amp; John Kreeft — Sarnia</p> <p>Sandra, Anita, Ryan, Matthew</p> <p>Open house will be held at Westmount Chr. Ref. Church, May 21, from 3-5 p.m.</p> <p>Home address: 80 Maitland Terrace, Strathroy, ON N7G 1L3</p>	<p>Zaamslag, Winnipeg, Zeeland Manitoba 1933 May 18 1988</p> <p>With joy and thanksgiving to our Lord, we are happy to announce the 55th wedding anniversary of our parents, grandparents and great-grandparents,</p> <p>PIETER and MARGARETH VANDERHOOF (nee DeBruine)</p> <p>It is our wish that God will continue to bless them for us all.</p> <p>Richard &amp; Lena VanderHooft — Winnipeg, Man.</p> <p>Sophie VanderHooft — Winnipeg, Man.</p> <p>Abram &amp; Josie VanderHooft — Cache Creek, B.C.</p> <p>John &amp; Laura Tiel — Winnipeg, Man.</p> <p>Cor &amp; Margareth Jongsma — Cleveland, Ohio</p> <p>Len &amp; Carol VanderHooft — Winnipeg, Man.</p> <p>Ria Frans — Edmonton, Alta.</p> <p>Peter VanderHooft — Edmonton, Alta.</p> <p>Henry &amp; Grace VanderHooft — Lethbridge, Alta.</p> <p>Jake &amp; Deanne VanderHooft — Winnipeg, Man.</p> <p>and 42 grandchildren and eight great-grandchildren.</p> <p>To celebrate this happy day, there will be a family dinner at the "Golden Oak Hotel" in Transcona, Man.</p> <p>Home address: 322-1630 Henderson Hwy., Winnipeg, MB R2L 1M6</p>	<p>1928 1988</p> <p>On May 19, 1988, the Lord willing, our family hopes to celebrate the 60th anniversary of our parents, grandparents and great-grandparents,</p> <p>MIKE and CATHERINE POSTMA-ZWIER</p> <p>We pray that the Lord will continue to bless them and keep them in his care. Congratulations from your children, grandchildren and great-grandchildren.</p> <p>Margaret &amp; Eppe Boersema — Chatham, Ont.</p> <p>John &amp; Trudy Postma — Rodney, Ont.</p> <p>Ralph &amp; Annie Postma — Blenheim, Ont.</p> <p>Susie &amp; Joe Cabral — Tilbury, Ont.</p> <p>George &amp; Sadie Postma — Chatham, Ont.</p> <p>Hank &amp; Joan Postma — Sarnia, Ont.</p> <p>Dinie Postma — Ridgetown, Ont.</p> <p>Address: 17 Erie St., Ridgetown, Ont.</p>	<p>With thanks to the Lord, we are happy to announce the 45th wedding anniversary of our parents,</p> <p>KLAAS and JENNY VISBEEK (nee Postma)</p> <p>on May 13, 1988.</p> <p>Congratulations and love from:</p> <p>Anne &amp; Ralph Koops — Cambridge</p> <p>Jeff, Randall, Marsha, Joel</p> <p>Jane &amp; Jerry Kirkpatrick — Woodstock</p> <p>Janet, Debbie &amp; Brad, Karen, Sharon</p> <p>Helen &amp; Roger Schildermans — Tavistock</p> <p>Erin, Leanne</p> <p>Margaret &amp; Brian Keeping — Woodstock</p> <p>Kristy, Robbie, Derek</p> <p>310 Leinster St., Woodstock, ON N4S 7E7</p>
<p>Hamilton Hamilton 1958 May 30 1988</p> <p>We praise the Lord for blessing our parents and grandparents with 30 years of marriage and trust that He will continue to provide and care for them and enrich our lives through them.</p> <p>PETER and JANE MULDER (nee Bosma)</p> <p>Bert &amp; Marietta — Dunnville, Ont.</p> <p>Alicia, Joshua, Katrina</p> <p>Clarence &amp; Henrietta — Dunnville, Ont.</p> <p>Daniel, Heather</p> <p>Harold &amp; Yvonne — Caledonia, Ont.</p> <p>Katie — at home</p> <p>Relatives and friends are invited to an open house reception, at Calvin Chr. Grade School in Hamilton, on Saturday, May 28th, at 8:00 p.m.</p> <p>Best wishes only.</p> <p>Home address: 592 Stone Church Rd., E., Hamilton, ON L8W 1A6</p>	<p>Please send us your family announcements, neatly printed or typed, TWO weeks prior to the publication date of your choice. C.C. is not responsible for errors due to sloppy, handwritten or phoned-in ads.</p>	<p>Why not place your ad in Calvinist Contact?</p>	<p>Vacations</p> <p>ANNA'S INN</p> <p>Your vacation home in Holland, centrally located in the Betuwe.</p> <p>Reasonable rates.</p> <p>We speak English.</p> <p>Write/phone for your reservations:</p> <p>ANNA'S HOEVE</p> <p>Ravenswaaysteeg 16</p> <p>4119LS Ravenswaay</p> <p>The Netherlands</p> <p>Tel. No. 011-31-3452-222</p>	<p>1948 May 20 1988</p> <p>It is with joy and thanksgiving that we announce the 40th wedding anniversary of our parents and grandparents,</p> <p>JAAP and WIETSKIEWYNGA (nee Herder)</p> <p>Kevin &amp; Sylvia Maynard — London, Ont.</p> <p>Tara, Cassie, Jonathon, Melanie</p> <p>Jerry Wymenga — Blenheim, Ont.</p> <p>Bill &amp; Marlene Wymenga — Blenheim, Ont.</p> <p>Lindsay, Bryan</p> <p>Rick Wymenga — Blenheim, Ont.</p> <p>Margaret Wymenga — Orangeville, Ont.</p> <p>Open house will be from 8-10 p.m., on May 20, at Leonardo's, 181 Chatham St. S., Blenheim, Ont.</p> <p>Home address: R.R.#4, Blenheim, ON N0P 1A0</p>



**Obituaries**

"I have fought the good fight, I have finished the race; I have kept the faith. Now there is in store for me the crown of righteousness." (II Timothy 4:7,8a)  
On May 2, 1988,  
**JAMES (Jelle) BOEYENGA**  
a child of the Lord, was called home, in his 56th year.  
Beloved husband of Joyce (VanderEems). Dear father of Andrew, Michael and Geoffrey at home. Dear son of Patricia Boeyenga and the late John Boeyenga (1987) of Kingston. Dear brother of:  
Everett & Carla Boeyenga — Barrie  
Barbara & Jack Duiker — Barrie  
Grace & John DeJong — Guelph  
Gertie & Neil Minnema — Kingston  
Ann & Dave Williams — Barrie  
Janet & Dirk Dykstra — Kingston  
Ann Boeyenga (and the late Joe Boeyenga-1984) — Edmonton  
The funeral service was held Friday, May 6, at 1 p.m., in the Maranatha Chr. Ref. Church in St. Catharines.  
Home address: 13 Ghent St., St. Catharines, ON L2N 2C5

"Het hart des mensen overdenkt zijnen weg, maar de Heere stuurt zijnen gang." (Spreuken 16:9)  
De Here heeft tot zich genomen in Zijn heerlijkheid onze geliefde schoonzoon en zwager,  
**JAMES (Jelle) BOEYENGA**  
op de leeftijd van 55 jaar.  
Wij bidden dat de Here zijn sterkte en troost mag geven aan Joyce Boeyenga-VanderEems, onze geliefde dochter en zuster en aan de kinderen, Andrew, Michael en Geoffrey.  
A. VanderEems-Kamstra — Holland  
Grace & Ralph Mellema — New Westminster  
Cora & Theo Boshuisen — Holland  
Nieske & Chris Tegel — Holland  
Anne & Rijma Makkinje — Holland  
Kees & Ali VanderEems — Holland  
Ken & Bev VanderEems — Carleton Place  
Bouwe & Anneke VanderEems — Holland  
Dirk & Hanny VanderEems — Holland

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Write or phone for our brochure and newsletter  
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Hastings, Ontario K0L 1Y0  
705-696-2951

**Obituaries**

Jesus loves me, this I know, for the Bible tells me so. Little ones to him belong, they are weak, but He is strong. Yes, Jesus loves me!  
On Apr. 27, 1988, the Lord took unto himself our dearly loved grandson, nephew and cousin,  
**GERRIT WILLIAM BRUNSVELD**  
Predeceased by his grandfather William Bruining (1987). He will be greatly missed by his grandmother, Mrs. Akke Bruining and by his many aunts, uncles and cousins:  
Wietze & Audrey Bruining — Newington  
Loriann, Shirley, Shailyn, William, Maria  
John & Ykje Tibben — Brinston  
Robert, Eric, Bill, Randy  
Heine & Ann Bruining — Newington  
Rachael, William, Angela, Jessica, Brittney  
Bob & Griet Griffin — Calumet Island  
Brooke, Troy, AnnaLee  
Anne Bruining — Brampton  
Jeff & Dorothy DeVries — Williamsburg  
Nathan, Kurtis  
We love you Bonnie, Will and Amy. May the Lord comfort you in the loss of your son and brother.

**Personals**

Gentleman 6'3", 210 lbs., blond, self-employed, outdoor type with many interests, has place in his life for marriage-minded lady in 30's. Answer with photo. Will answer all. VanderBildt. P.O. Box 110-637, #1133 RPB Blvd., Royal Palm Beach, FL 33411-2935.

**Classifieds and events on next page.**

**Accommodations**

Young couple with baby, seeking accommodations with affordable rent while trying to pay off student loans. Husband employed in Stoney Creek, Ont. Phone (519) 753-6856 or (519) 752-3055.

**Vacations**

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**The King's College**  
10766 - 97 St., Edmonton, AB T5H 2M1  
Telephone (403) 428-0727

**Obituaries**

"In my Father's house are many rooms ... I go to prepare a place for you." (John 14:2)  
On Apr. 20, 1988, the Lord took home into his glory,  
**A. HUGH COOK**  
76 years old.  
The beloved husband of Janna Cook of New Westminster. He was predeceased by a grandchild, Renee deBoer. The same day as Mr. Cook's death, his grandson Keith deBoer died in a tragic accident. Mr. Cook's children and grandchildren are:  
Harry & Rita Cook  
Colin, Natalie, Rebecca  
John & Sarah Cook  
Nigel, Elisa, Milon  
Margaret & Bill deBoer  
Sharon & James deVries (Amanda), Annette, Janna  
Hugh & Judy Cook  
Karin & Arn Boonstra, Jeremy, Justin  
Case & Jan Cook  
Aaron, Kori  
Mr. Cook is also survived by two sisters, Mrs. D. Henneveld of New Westminster and Mrs. J. Flinterman of Edmonton.  
With his parents, Bill and Margaret deBoer of Surrey, B.C., and their other children, we mourn the death of,  
**KEITH WILLIAM DEBOER**  
in a tragic accident on Apr. 20, 1988.  
The text of the funeral service was 2 Cor. 1:3-7.  
Mrs. Janna Cook  
Harry & Rita Cook  
Colin, Natalie, Rebecca  
John & Sarah Cook  
Nigel, Elisa, Milon  
Hugh & Judy Cook  
Karin & Arn Boonstra, Jeremy, Justin  
Case & Jan Cook  
Aaron, Kori

**Personals**

Christian couple is seeking assistance in purchasing a mortgage for a new home. Reply to: Box 101, Iroquis ON K0E 1K0

**Vacations**

**The King's College Residence**  
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The King's College has furnished 1 & 2 bedroom suites available May - August. This includes appliances and kitchen facilities. Very reasonable rates, available for rent on a daily, weekly or monthly basis. Call or write:  
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10766 - 97 St., Edmonton, AB T5H 2M1  
Telephone (403) 428-0727

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**ALTON LODGES**  
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For information write or phone for brochure to:  
**Len & Rita Bette**  
Alton Lodges  
R.R.#1, Site 130, Box 8  
Wasaga Beach, ON L0L 2P0  
(705) 429-2420

**Obituaries**

De Heer is mijn herder.  
In dat geloof werd op 9 april 1988 van ons weggenomen onze medebewoner,  
**Mr. RAY DE JONG**  
op de leeftijd van 79 jaar.  
Moge de Here zijn vrouw en kinderen sterken in dit verlies. Mogen zij troost vinden in het weten dat hij nu juicht voor Gods troon.  
Namens de bewoners van South Chatham Village, 40 Elm St., Chatham, Ont.

**Personals**

Christian single lady, 23, 5'8", wishes to meet serious, single Christian farmer, who is a non-smoker and a non-drinker (preferably in Southern Ontario). Write to file #2491, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Lady, 55, tall, slim, living in Toronto area. Loves nature, reading, music, homelife and has many interests. Would like to meet gentleman same age. Reply to file #2492, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9. All replies will be answered.

**Het Consulaat Generaal zou gaarne in contact willen komen met de navolgende personen:**  
**GROENEN**, Jannetje, gehuwd met Herman Joseph ROBERTS uit Joggins (Can.) geboren op 1 augustus 1924 te Nijmegen, naar Canada vertrokken op 13 september 1947.  
**IDSINGA**, Wiltze, geboren op 10 april 1910, laatstbekende adres in Nederland: Vierkantsdijk 1, Harlingen, naar Canada vertrokken op 24 juni 1952.  
**SHIWGOBEN**, Phillip Ramnauth, geboren op 5 mei 1952 te Legnan, Brits Guyana, in Nederland gewoond hebbende. Momenteel in Canada woonachtig, laatstbekende adres: 948 King St. East, Hamilton, Ont.  
**VAN SPANJE**, Erich Robert Arnold, geboren op 14 maart 1938 te Djakarta, laatstbekende woonplaats in Nederland: Den Haag, naar Canada vertrokken op 8 november 1968 met mogelijke bestemming Montreal.  
**VROLIJK**, Cornelis, geboren op 11 februari 1926 te 's Gravenhage, laatstbekende adres: Slicherstraat 4, Den Haag, naar Canada vertrokken op 29 maart 1960 met bestemming Southport.  
**Netherlands Consulate General**  
1 Dundas St. W., Suite #2106, Box 2  
Toronto, ON M5G 1Z3  
tel: (416) 598-2520

**Teachers**

**ATHENS: Athens Chr. School** invites applications for a definite opening at the **Grade 5-8 level**. Interested applicants please send resume to: Mrs. Jannie Feenstra, Administrator, Athens Chr. School, Box 264, Athens, ON K0E 1B0. Tel. (613) 924-9690.

**Pacific Christian School**  
**Victoria, B.C.**  
offering an integrated Christian education to over 600 students on beautiful Vancouver Island, invites applications from teachers, certifiable in B.C., for the following secondary positions:  
**science** (chemistry major)  
Possible part-time opening in:  
**home economics**  
**Contact:**  
**Mr. John Messelink, Principal**  
654 Agnes St., Victoria, B.C. V8Z 2E6  
Tel. (604) 479-4532

**Teachers**

**DUNCAN, B.C.: Duncan Chr. School** invites applications for a **secondary math/computer science** teaching position for the school year 1988/89. Please send letter of application and resume to: Mrs. Rose Bakker, Box 844, Duncan, B.C. V9L 3Y2 or phone: (604) 746-5537.

**DUNNVILLE: Dunnville Chr. School** invites applications for a possible **Grade 2** position and one for **Grade 4/5**, both for the 1988/89 school year. Our thoughts go out to teachers with strength in music, French and physical education. Please write the principal, Mr. William R. Rang, c/o Dunnville Chr. School, R.R.#1, Dunnville, ON N1A 2W1

**GUELPH: John Calvin Chr. School**, situated in a beautiful university setting, invites applications for a part-time **Grade 7 & 8 principal's relief** (40%). French and music are an asset. Send inquiries and applications to: Jake Vriend, c/o John Calvin Chr. School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 (school) or 836-6507 (home).

**LINDSAY: Full-time French** teacher needed for September 1988 for grades 1-8. **Heritage Chr. School**, 130 Colborne St., W., Lindsay, ON K9V 3T5. Gerald Brock, Principal (705) 324-8363.

**NEERLANDIA, Alta.: Neerlandia School**, Alberta. Applications are invited for the following openings for the 88/89 school year.  
1. a definite opening for a **Grade 2** teacher and a possible opening in  
2. **special ed.** — resource room for grades 1-6.  
Please send applications to both: John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0. Phone: (403) 674-4308 and Dr. H. Treleaven, Superintendent, County of Barrhead, #11, Barrhead, AB T0G 0E0

**SARNIA: Lambton Chr. High School**, 295 Essex St., Sarnia, ON N7T 4S3 invites applications for a **science** teacher. Please send applications and supporting documents to the Principal, Mr. Wayne Drost.

**WASAGA BEACH: Silvercrest Chr. School** invites applications for teachers for 1/2 and 7/8 grades. French or special education an asset. Send resumes to the principal: Silvercrest Chr. School, Zoopark Rd., Wasaga Beach, ON L0L 2P0. Tel. (705) 429-4303.

**WILLOWDALE: WILLOWDALE Chr. School** invites applications for a 60% teaching position at the **Grade 5/6 level**. If you'd like to join a dynamic school which offers quality Christian education to the Metro Toronto area, please send your resume to: Mr. A. Ben Harsevoort, Principal, c/o 60 Hilda Ave., North York, ON M2M 1V5. Phone: (416) 222-1711 (school) or 665-3133 (home).



Classified/Events

Help Wanted	Help Wanted	Summer Job Market	Summer Job Market	Summer Job Market
<p>A carpenter and a labourer required immediately for small construction company. Call (416) 892-2391.</p> <p>Babysitter wanted in Christian family on fruit and vegetable farm; live-in for the summer. Children ages 5, 4 and 2. Call or write: Pat Rupke, R.R.#1, Beaverton, ON L0K 1A0; (705) 426-9859.</p>	<p>C.C. makes a nice gift. Why not share the vision with a friend?</p>	<p>CLARKSON: I'm a 16-year-old female student and would like a babysitting job or do odd jobs like help clean houses, within the Clarkson vicinity. Please call Jackie at (416) 823-4647.</p> <p>DRAYTON: Second year Calvin College student, majoring in biology, is seeking summer employment. Available May 23 through August. Phone: (519) 638-2053. Ask for Nancy.</p> <p>CLIVE, Alta.: I am a student, 17 years of age, looking for a job in Alberta. I have my high school diploma, experience in typing and sewing and have done odd jobs around a farm. I am also an experienced pianist (10 years: 3, just lessons, 7 years of Royal Conservatory). I enjoy working, mostly indoors, but will also work outside. I also enjoy working with my hands. For more information call (403) 784-3670 and ask for Ruth VanderWekken.</p> <p>CLIVE, Alta.: 20-year-old, 3rd-year university student wishes a job, preferably in Alberta, but willing to relocate anywhere in Canada. Has experience cashiering, milking cows, and some small landscaping. I also have experience working with mildly mentally and physically handicapped children. I enjoy working in- and out-of-doors, and especially working with children (preferably elementary age). I am majoring in special education at the University of Calgary. For more information (before Apr. 28) call 403-289-1358 or (after Apr. 30) call 403-784-3670 and ask for Stephanie VanderWekken.</p> <p>HAMILTON: 18-year-old secretarial student at Mohawk College would like a job related to that field. I have finished my first year of office administration with top grades and would like to use my skills to gain some experience. I am available for May-August. Please call Melanie at (416) 383-7223.</p> <p>KENTVILLE, N.S.: 20-year-old college student, who has completed 1 year of a 2 year Plant Science (Hort.) course, is seeking summer employment in a horticultural-related field, preferably in S.W. Ontario. Has prior greenhouse work experience. Available May 2, 1988. For more information please call (after 6 p.m.) (902) 678-2359 or write to: Patricia VanderKloet, R.R.#1, Kentville, N.S. B4N 3V7</p>	<p>OSHAWA: 3rd year Brock University Computer Science student looking for a computer programming position. Have knowledge of BASIC, PASCAL, C, ASSEMBLER, and COBOL, and experience with IBM PC, Apple Macintosh, Commodore PET, SUN work station, and digital FAX. Past work experience involved developing part of a data base package, using the C programming language. For further information contact Jerry at (416) 579-1402.</p> <p>OTTAWA: 16-year-old Grade 11 student would like to work on dairy farm. Can operate tractors and most machinery. Anywhere in Eastern Ontario. Call 613-728-5130, ask for Paul.</p> <p>PETERBOROUGH: 18-year-old Grade 12 graduate would like to work on a farm for the summer. Willing to work anywhere in Ontario. Has had previous summers of experience. Phone (705) 295-6942 and ask for Cathy.</p>	<p>ST. CATHARINES: I am an 18-year-old female student, looking for full-time summer employment. I have two summers of cashier experience at a small retail establishment. Any outdoor work, farm jobs or physical labour would be my interest, but I would basically do any type of work offered to me. If interested call Beth McKindsey, 935-9832, St. Catharines, Ont.</p> <p>SEAFORTH: Post-secondary student, 19 years old, interested in work pertaining to Natural Resources, forestry, etc. Phone 1-519-527-0705 or write to: Steven VandeBan, R.R.#1, Seaforth, ON N0K 1W0</p> <p>THUNDER BAY, Ont.: I am a 16-year-old Grade 11 student and would like a summer job in Thunder Bay. I have experience in baby-sitting and love taking care of children. Call 767-5634 and ask for Karen Ypma.</p>

### REINDERS GROUP LIMITED

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**201 County Court Blvd.**  
**Brampton, ON L6V 2L1**  
**416-457-1618**

### REDEEMER COLLEGE

invites applications for a tenure-track position in

**BUSINESS (Marketing)**

which begins August 1, 1989

Although teaching responsibilities will be primarily in the marketing area, ability to teach in at least one other area of business is required. Applicants holding a doctorate are preferred; those with an MBA who are presently pursuing or are interested in pursuing doctoral studies, and/or who have extensive relevant experience are encouraged to apply. Letters of application, *curriculum vitae*, transcripts and letters of reference should be sent to:

**Dr. Justin Cooper**  
**Vice-President (Academic)**  
**Redeemer College**  
**Ancaster, ON L9G 3N6**

Deadline: Until filled.

### REDEEMER COLLEGE

invites applications for a tenure-track position in

**RELIGION AND THEOLOGY**

which begins August 1, 1989

A specialization in systematic theology or New Testament (including Greek) is preferred. An ability to teach courses in theological ethics and world religions is desirable. Applications should be committed to teaching and scholarship in accordance with the Reformed Christian basis of the college and should hold or be working toward the completion of a doctoral degree. Letters of application, *curriculum vitae*, transcripts and letters of reference should be sent to:

**Dr. Justin Cooper**  
**Vice-President (Academic)**  
**Redeemer College**  
**Ancaster, ON L9G 3N6**

Deadline: Until filled.

### Help Wanted

#### Dordt College Agriculture Stewardship Center

is seeking a person for the position of

**Dairy Herdsman**

Individuals with a 4-year college degree and experience are preferred. Persons with interest in educational service and with commitment to a biblical, Reformed world-and-life view are encouraged to apply. Send resume and inquiries to:

**Mr. Ronald Vos, Manager**  
**Agriculture Stewardship Center**  
**Dordt College**  
**Sioux Center, Iowa 51250**

Dordt College is an equal opportunity employer

### Treat Yourself or Someone Else to These Books

*A Great Gift-Giving Idea*

Please send the following book(s):

*Underweg ... Richting Eden* by Tini Van Ameyde \$7.95 = \$ \_\_\_\_\_  
132 pp. Quality paperback. Illustrated. A collection of (mostly) Dutch poems written between 1954 and 1987 from a Christian immigrant's perspective. Ideal gift for those who still read Dutch.

*Building on the Rock* by Henry Van Andel \$5.95 = \$ \_\_\_\_\_  
102 pp. Quality paperback.  
Meditations based on the Sermon on the Mount by a much-loved pastor. Ideal as a gift or for study groups.

*The Strength of Their Years* by Tymen E. Hofman \$5.95 = \$ \_\_\_\_\_  
164 pp. Quality paperback. Illustrated. Price reduced. Mentioned in the best-selling *The Canadian Encyclopedia*. The Dutch immigrant pioneers in Alberta come alive in this book.

*Christian Parents* by Hans Zegerius \$1.95 = \$ \_\_\_\_\_  
159 pp. Hardcover. Price reduced. A book about building a child's character.

*Liberation 1944-1945* by Lini R. Grol \$9.95 = \$ \_\_\_\_\_  
A biographical novel which won the Canadian Authors Award. 213 pp. Quality paperback.  
A warm-hearted story of the faith, courage and humour of the author's closeknit family under difficult circumstances during the last months of WWII.

*Mix and Match* by Lini R. Grol \$4.95 = \$ \_\_\_\_\_  
84 pp. Quality paperback (\$4.95); hardcover (\$10) \$10 = \$ \_\_\_\_\_  
Nostalgic stories from Holland and Canada of a nurse, her family, friends and patients. Something for the whole family. Several of these stories have appeared in *Calvinist Contact* and in other Canadian publications.

*The Emerald Ring* by Lini R. Grol \$4.50 = \$ \_\_\_\_\_  
48 pp. Illustrated. Quality paperback.  
A moving story based on the Frisian legend *Het Vrouwtje van Stavoren*. Previously published in *Calvinist Contact*.

*Van Toen en Nu* by Lini R. Grol \$5.50 = \$ \_\_\_\_\_  
60 bladzijden. Met knipsel illustraties.  
Hollandse gedichtjes die in verscheidene publicaties zijn verschenen in Canada (o.a. *Calvinist Contact*) en in Holland.

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**CALVINIST CONTACT**  
**4-261 Martindale Rd., St. Catharines, ON L2R 6P9**



## Calendar of Events

- May 13-14** Mike Turrigiano to lead seminars at Good Samaritan Community Church, **Kitchener**, Ont. For info. call (519) 648-2128.
- May 14** Spring Concert by "The Ambassadors" at 8 p.m., First CRC, **Hamilton**, Ont.
- May 15** Spring Concert by Christian Choir "New Life" at 8:30 p.m. in the Covenant CRC, **St. Catharines**, Ont.
- May 13-15** Ontario Christian Singles Weekend, at Redeemer College, **Ancaster**, Ont. Theme: "Complete ... in Christ." Speaker: Rev. Ken Baker. Join us for workshops, fun and fellowship. Details to follow.
- May 17** Spring Concert by "The Ambassadors" at 8 p.m. in the **Ingersoll** CRC.
- May 18** RCBPA Hamilton chapter breakfast meeting at the Holiday Inn, **Burlington**, Ont. Speaker: Mr. Henry Sieders. Reservations required. Call (416) 524-1203.
- May 21** Fifth Annual Bedding Plant Sale and Family Breakfast starting 8 a.m. at the Samia Chr. School, Exmouth & Pontiac, **Clearwater**, Ont. Proceeds to SCS mortgage, sponsored by SCS's The King's Workers.
- May 20-22** 8th Annual Clinton Klompenfeest. Plan to attend now! Is the RCMP Musical Ride coming?
- May 20-23** All Ontario Y.C. Convention at University of Western Ontario, **London**, Ont. Price: \$119-\$129. Late registration fee after Feb. 15 of \$15. Contact your league secretary.
- May 28** Back to God Hour Rally at 7:30 p.m. at the Elmwood Mennonite Brethren Church, 145 Henderson Hwy., **Winnipeg**, Man. Speaker: Rev. B. Madany on "The Religious and Political Challenge of Islam."
- May 28** Come to the ABC Sale at Shalom Manor, **Grimsby**, Ont., from 9 a.m. to 1 p.m. Authentic Dutch market flavour, Dutch food, crafts, gifts, plants, etc. Gezellig! Don't miss it!
- May 29** Spring Concert by the "Laude Dominum Choir" at 8:15 p.m. in the United Church, **Dresden**, Ont.
- June 3** Sixth Annual Spring Concert by the "Mountainview Singers" at 8 p.m. in Mountainview CRC, **Grimsby**, Ont. For tickets call (416) 563-7493 or 945-8008.
- June 3-5** Calgary Christian Schools 25th Anniversary Celebrations. For info. call: (403) 242-2896.
- June 3** Tenth anniversary celebration of Northumberland Chr. School in the Victoria Hall, **Cobourg**, Ont. Dinner at 6:30 p.m. (\$15). Program at 8 p.m. with Rev. H. Wildeboer. For info. call Jackie Brinkman at (416) 349-2226 or 372-8766.
- June 8** Hollandse Dag from 10 a.m. to 3 p.m. in the First CRC, **Kingston**, Ont. Cost \$5. Speaker: Rev. W. de Jong. For info. call (613) 386-3754.
- June 8** Hollandse Dag om 10 uur in **Moorefield Park**. Spreker: Ds. J.P. Drost. Samenhang, muziek, voordrachten, koffie en koek. Lunch meenemen.
- June 11** 100-year Anniversary and Reunion of Christian School, **Sauwerd, The Netherlands**. For info. write J.M. Pot, de Groenlanden 6, 9771 BV Sauwerd, The Netherlands. (Order Anniversary Book at fl.35,-.)
- June 18** 15th Annual Grunneger Picnic, from 10 a.m. at Grand River Conservation Area, **Rockwood**, Ont. (on Hwy. 7 between Guelph and Acton).
- June 22** RCBPA All-Ontario Golf Tournament to be held in **Ancaster**, Ont., followed by a BBQ. Pre-registration is essential. Call (416) 524-1203.

### Advertising Deadlines

Dated	Mailed	2-column ad deadline	Classified deadlines
Fri. May 20	Tues. May 17	Wed. May 11-8:30 a.m.	Thurs. May 12-8:30 a.m.
Fri. May 27	Tues. May 24	Wed. May 18-8:30 a.m.	Thurs. May 19-8:30 a.m.
Fri. June 3	Tues. May 31	Wed. May 25-8:30 a.m.	Thurs. May 26-8:30 a.m.

## MEXICO

Join the popular Mexico Mission Tour of the World Home Bible League

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Box 524, Station A, Weston, ON M9N 3N3

Tel: (416) 741-2140

## Have music, will travel

ANCASTER, Ont. — A group of Redeemer College students will tour Ontario this summer, ministering in song and drama. The group, known as "Connections," combines a repertoire of music and theatre suitable for any setting. Based at the college, Connections will be on tour from May 8 to Aug. 22, and two weekends a month during the 1988-89 academic year.

The students, many of whom major in music or theatre arts, have strong musical backgrounds and performing experience either with the Redeemer College choir, or the student band, Maximum Entropy.

Connections performs

programs suitable to Sunday morning or evening worship services, young peoples' meetings, or Christian fellowship gatherings. Their repertoire includes worship and praise songs and choruses, and contemporary Christian music with a good mix of strong rhythm and vocals.

In May the group is performing at Christian highschoools in the Hamilton, Toronto and London area, youth events and numerous area churches.

### Timothy Christian School

of Williamsburg, Ontario

is having its

**25th anniversary celebrations**

from May 27 to 29, 1988

All former students, their parents, and former teachers are invited to a banquet and an evening of celebration on Friday, May 27. Tickets are \$10 per person. On Saturday an "Open House" has been planned as well as sports activities. On Sunday this anniversary will be remembered in the worship services.

For tickets and more information, contact:

Timothy Christian School  
Williamsburg, ON Canada  
K0C 2H0  
613-535-2687

## Church news

### Christian Reformed Church

#### Accepted

— to First, London, Ont.,  
Rev. Peter Hogeterp of  
Ambassador, Windsor, Ont.

#### New worship time

— Georgetown, Ont. CRC  
now has Sunday services at 10 a.m. and 4:30 p.m. For the period June 12 to Sept. 18 (inclusive), the evening service will begin at 7 p.m.

### Timothy Christian School

Barrie, Ontario

plans to celebrate its

**25th anniversary**

the weekend of

**October 7-9, 1988**

All former students, their parents and former teachers are invited to join us in a celebration of thanksgiving. More information to follow in a later advertisement.

### Dutch Service

**Reserve Sunday, May 15, 1988, 3 p.m.**

for a

**Special Dutch Service**

in the

**Ancaster Christian Reformed Church, Hwy. 53 East**

(east of Fiddler's Green Rd.)

**Ancaster, Ont.**

Come and join our senior members in worshipping our God in a language close to our hearts. We have room for 450 people, so bring a van load.

• Coffee fellowship after the service. •

### The First Christian Reformed Church

of

**Kitchener, Ontario, Canada**

will be celebrating its

**40th anniversary**

with a dinner to be held

**June 25, 1988, at 6:30 p.m.**

Anniversary services will also be conducted

**Sunday, June 26, 1988, at 10:00 a.m. and 7:00 p.m.**

Led by Rev. J. Kuntz and Rev. P. Breedveld

Tickets for the dinner are available till June 10, 1988, from either

**Mrs. Stien Nusselder**

**1257 Ottawa St. S., Kitchener, N2E 1L9; (519) 745-8231**

or **Mrs. Dorothy Olthoff**

**31 Cartier Drive, Kitchener, N2E 1E3; (519) 742-5352**

## Mark's Message for the Modern World

What does the gospel of Mark have to say to today's society?

The Institute for Christian Studies (ICS) invites you to explore Mark with N. Thomas Wright, chaplain and senior lecturer in New Testament Studies at Worcester College, Oxford University, author of *Colossians and Philemon* (1986) in the Tyndale Commentary Series and co-author with Stephen Neill of *Interpreting the New Testament* (1988).

**Where:** Institute for Christian Studies (ICS)

**When:** July 7 and 8, 1988

**For whom:** Pastors, theology students and informed laypeople

**Registration Deadline:**

Thursday, June 30, 1988

Fee: \$60 payable by June 30, 1988

For a brochure and registration form, write or call:

**ICS**

at 229 College St.

Toronto, ON M5T 1R4

or (416) 979-2331

**Please note advertising deadlines found under Calendar of Events.**

Come and join a special family ... to learn, to worship, and to relax!



Calvin invites you to its exciting "vacation college" — now in its ninth year!

#### WHEN?

July 9-16, 1988

#### FOR WHOM?

All friends of Calvin—singles, couples, families, young and old. Children's activities and baby-sitting provided.

#### THEME?

"Words and Music Across Cultures"

#### SEMINARS?

"Words Across Cultures"  
Sociology professor Dr. Donald Wilson  
"Music Across Cultures"  
Music professor Dr. John West

#### MEALS AND HOUSING?

All provided by the college.

#### OTHER PROGRAMS?

"Art Camps" for kids in grades 3-12; "Photography Camp" for kids in grades 8-12, and "Basketball Camp" for junior high girls.

#### FREE TIME?

All afternoons. Enjoy Calvin's facilities and the attractions of Grand Rapids and western Michigan. An exciting social activity is planned for each evening.

#### COST?

\$225 each adult; \$100 each child ten and over; \$60 each child five through nine; \$40 each child under five; suite accommodates five persons—no extra charge for additional rooms. Add 10% to final cost if paying in Canadian funds.

#### NOT STAYING ON CAMPUS?

\$90 fee includes everything but room and board; \$20 for child care for the week.

#### Reservations or Information?

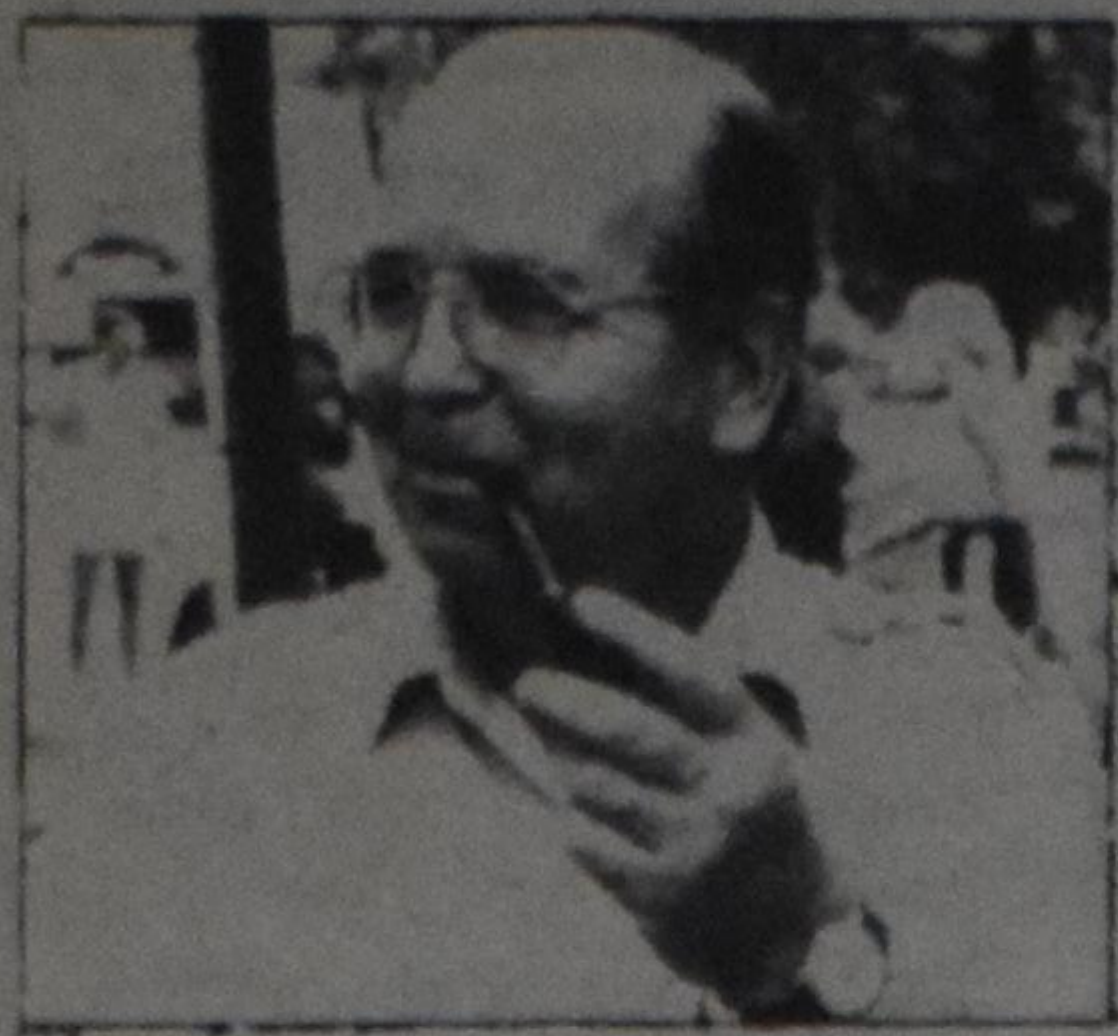
#### SUMMERFEST

Alumni Office—Calvin College  
Grand Rapids, MI 49506

Christians are never finished learning. Calvin recognizes its responsibility to provide lifelong learning opportunities for its alumni and friends.



Dutch



Kommentaar met een knipoog

Herman de Jong

Het olifantje

Op de rand van onze badkuip staat een groen olifantje. Olifanten zijn meestal niet groen, dus u begrijpt al dat dit een speelgoeddiertje is. Ik ken mijn badkuip niet anders. Het heeft daar tientallen jaren gestaan. Je kunt er in knijpen en dan slurpt ze water met haar opgestoken slurfje. Omdat ik eerst toch niets anders te doen heb, knijp ik er weles in. Het ding moet *toch* door mijn handen want de zeep ligt er achter. En nette huisvrouw zal toch altijd de zeep achter iets verbergen. Het staat zo raar om zomaar zeep op de rand van de badkuip te zien liggen. Het zou vuil zijn veronderstellen. Je neemt toch geen bad omdat je vuil bent? Je neemt toch een bad om de weldadige warmte van het water op je oude lichaam in te laten werken? Maar we raken van ons onderwerp af. Het olifantje. Ik ben blij met mijn badkuipbeestje. Ze doet me aan vroeger denken. Toen er drie joggies tegelijk in de kuip zaten. Jongetjes die elkaar met het slurfje zaten te bespuiten. Jongetjes die om het beest

vochten. Als je er dan niet op tijd bij was stond er meer water op de vloer dan in de badkuip. Ik trok 's winters dan ook vaak mijn rubber tuinlaarzen aan als het mijn beurt was die jongetjes te wassen. In de zomer ging ik op blote voeten de badkamer binnen ... het koude water op de vloer was lekker koel aan je voeten. Als ik binnen kwam zaten de jongetjes direct al met stijf-toegeknepen oogjes. Als moeder hun haar waste kregen ze nooit zeep in de ogen. Maar vader kwakte zo raar met de shampoo om. En dan hield hij ze met de kopjes net zo lang onder water tot al die troep er weer uit was. Soms mochten ze even ademhalen .... Nu komen er weles kleinkinderen logeren. Een derde generatie die met het olifantje speelt. Het beest zal er nog heel wat jaartjes staan. Als je zeven kinderen hebt, is de rij kleinkinderen niet af te zien. Misschien zal een vierde generatie nog in het beest knijpen. Ze is onverwoestbaar. Ze kwam destijds uit Holland. Nu wordt er tegenwoordig ook in Nederland wel rommel

gefabriceerd, maar tientallen jaren geleden was het nog fijn voor elkaar. Canadese luiers namen niet half zo veel op als Hollandse, en welke rechtgeaarde emigrantenmoeder wilde vodjes aan de waslijn zien hangen? Dat moesten stevige witte vlaggen zijn. Als je ze dan ook nog met Hollandse zeepwaste, kwam er geen Zwitsal aan te pas om de rode biljetjes, die anders door de *te* stevige luiers in de knoei kwamen, weer sneeuwblank te krijgen. Maar de luiertijd is voorbij. Vroeger zag je aan de waslijn of je met een Rooms Katholiek, Calvinistisch of werelds gezin te doen had. Tegenwoordig moet je in de plastic vuilniszakken neuzen. Een normaal mens doet zoiets niet. Maar weer dwalen we af. Het olifantje .... Ze tuimelt altijd in het water als ik naar de zeep reik. Gelukkig blijft ze drijven. Stel je voor dat door mijn toedoen een olifant in onze badkuip zou verdrinken. Toch zet ik haar altijd meteen weer netjes op de rand. Bijna eerbiedig, want ze is me zeer lief geworden. Het is immers zo'n functioneel beest? Men verbergt er zeep achter! Kinderen en kleinkinderen spelen met haar! En het zet een oud mens tot denken! Want als ik mijn olifantje aandachtig beschouw, zou ik er, ware ik een dienaar des Woords, zo een preek aan vast kunnen knopen.

Dat doen sommige dominees tegenwoordig. Ze knopen geen preek vast aan de drie punten die elke tekst in zich verborgen schijnt te houden, maar aan het wel en wee der moderne tijd, om dan, als er nog wat tijd over is, ook nog even de Bijbel aan te tippen. Nou, dat is niet goed gereformeerd, hoor! Het mag dus niet! Kere ik terug naar mijn beest. Mijn olifantje zit. Echte olifantjes kunnen dat ook, maar niet voor zo lange tijd. Mijn olifantje zit met de voerpootjes devoot samengevouwen. Het is een echt vroom beestje. Haast zou je verwachten dat ze ook de oogjes dicht deed. Maar dat doet ze niet. Boven het blij omhooggestoken trompetje glinsteren haar oogjes van plezier. Ze heeft reuze schik als ik water over mijn kale hoofd plas. Ze weet heel goed dat al dat water nog geen nieuw haar doet groeien. En als ik in haar bolle lichaampje knijp grinnikt ze, alsof ze wilde zeggen: weet je het nog ouwe teut, van die joggies vroeger? Mijn vrome olifantje weet helemaal niet dat die vroom-samengevouwen pootjes niet passen bij zo'n vrolijke snoet. Ze heeft er geen benul van dat vrome mensen en beestjes ernstig door het leven behoren te gaan. Ofschoon ik soms met de "Globe and Mail" te water ga, kan ze haar hoofdje niet

genoeg draaien om mee te lezen. Ze weet dus niets van vliegtuigen waarin mensen door een hel gaan. Ze weet niets van Ethiopië of Zuid Afrika. Hoe kun je nog plezier hebben als de hele wereld een groot tranendal is? Hoe kan nog een lach de wang plooiën als er machten aan het werk zijn om de kerk des Heren nog eens te splitsen? Ach, mijn dierbaar beestje, je weet van niets. Je kunt gemakkelijk daar met glundere oogjes boven het vrolijke slurfje zitten. Wij die het wel weten, hebben het zo gemakkelijk niet! En toch ... en toch, moet het mogelijk zijn om, net als jij, met saamgevouwen handen plezier in het leven te hebben. Want, sinds de Heer is opgestaan is het toch al een beetje nieuwe hemel en aarde waar de traan tot het verleden behoort. En er staat volgens Okke Jager toch ook nog wel wat humor in de Bijbel? Nou, lief beest, tot de volgende keer. Nee meid, breng nou niet die lief samengevouwen pootjes naar je lach-oogjes om een traan weg te wissen. Morgen zie je me toch immers weer? Oh, ik moet de zeep nog achter je leggen ... bedoelde je dat? Moet ik je nog even knijpen? Vooruit dan maar ....

Herman De Jong woont in Jordan Station, Ont.

Weekly Crossword by Bernice Gordon

ACROSS

1 Milne or King  
5 Dissolve  
9 Sleuth Wolfe  
13 Banishment  
14 Oratorio song  
15 Gen. Bradley  
16 Stop for cruise ships  
18 Oscar winner Moreno  
19 Possessions  
20 Gave the right  
22 Mother of Zeus  
24 Thomas the clockmaker  
25 — Khan  
28 Best of films  
30 Adjust the clock  
33 Mention  
36 Decorous  
38 Movie dog  
39 Board game  
41 A Johnson  
42 Facing toward a glacier  
44 Fit nautically  
46 Inward  
48 Whirl  
49 "— a jolly good ..."  
50 Creeks  
52 Somme summers  
54 Earth circle  
58 Condiment  
62 Tel —  
63 Small Eng. sheep  
65 "Kiss Me —"  
66 Within: pref.  
67 Be in store for  
68 Special person  
69 Appear  
70 Desires

DOWN

1 Cuts down  
2 Roster  
3 Church part  
4 "— rain nor snow ..."  
5 Deranged  
6 Border lake  
7 Mortgages  
8 Wine expert  
9 Guiding light  
10 Jannings of old films  
11 Value  
12 Mouthward  
13 Ram's dam  
17 Necessary  
21 Adherents: suff.  
23 Magnani and Karenina  
25 Macaws  
26 Beau —  
27 River in song  
29 Land measures  
31 Tillable soil  
32 Religious contribution  
34 NY waterway  
35 Public storehouse  
37 Afr. rulers  
40 Exchange  
43 Egyptian port  
45 Prescription phrase  
47 Rostrums  
51 Fr. river  
53 Resort in Vermont  
54 Shark  
55 Author Hunter  
56 "The — of Spring"  
57 Undressed  
59 Cygnus  
60 Etats—  
61 Attention-getting sound  
64 Singer Jones

**Galilea**

Wij kwamen aan zijn graf: Hij was er niet.  
Gods engel zei dat Hij was opgestaan,  
Naar Galilea ons was voorgegaan:  
Hij was ons voorgegaan, Hij was er niet.

Toen is Hij ons verschenen en zijn stem  
Heeft ons dit wonder teken doen verstaan:  
Naar Galilea is Hij voorgegaan,  
Hij is ons voorgegaan, wij volgen Hem.

Hij is verschenen, maar Hij ging weer heen.  
Hij is verschenen en weer heengegaan  
Ten hemel, en wij bleven eenzaam staan:  
Wij bleven eenzaam, want Hij ging weer heen.

Maar wie met Hem naar Galilea ging  
Heeft Hij dit wonder teken doen verstaan:  
Hij is ons naar de hemel voorgegaan  
Als een vertroostende herinnering.

Muus Jacobse  
Uit: *Bijbelse Gedichten*

**Hemelvaart**

O, hart, onstuimig, vol verlangen  
waar blijven nu uw feestgezangen?  
Jezus, die u had bijgestaan  
is van de aarde heengegaan.

daar staat ge nu met lege handen  
verbroken zijn de tere banden

er was een boodschap — Jezus' stem  
"Gaaf gij nu naar Jeruzalem  
wacht daar. 'k Zal u mijn Trooster geven  
Hij helpt en steunt u in het leven."

Rigtje Dubbelhuis-Kooistra,  
Zweeloo, Drenthe

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Willem G. Poolman      Leonard de Vries, LL.B.  
(Mr. in de Rechten, Leiden)      Also Dutch Law

Hoopt u binnenkort uw 50-jarig (of nog langer) huwelijksfeest te herdenken? Als u een advertentie instuurt kunt u daarbij, zonder extra kosten, uw foto laten plaatsen. Zie pagina 13 voor gegevens.





## Als je 't mij vraagt ...

Syrt Wolters

Als ik zo werkeloos met mijn armen op het hek in de verte staar en toch niets zie, gaan m'n gedachten vaak terug naar de eerste tijd dat we in Canada waren. M'n jongere kinderen luisteren altijd begerig naar "verhalen van vroeger." Eens werd de uitdrukking gebruikt: Cleanliness is next to godliness. Ik zei toen terloops: "Degene die dat gezegde uitgevonden heeft, had doodgeschoten moeten worden!" Prompt natuurlijk, kreeg ik de vraag: "Waarom zei u dat, vader?" Toen heb ik hen verteld hoe we in de winter van 1948/49 in een "lumber camp" woonden en werkten. We woonden in een houten hut van niet al te grote afmetingen. Het had twee vertrekken. In het grootste vertrek woonden we. In dat vertrek gebeurde alles wat er zoal in een gezin met drie kinderen gebeurt: eten, wassen, koken, leren, enz. Dat andere vertrek was het slaapvertrek van het hele gezin. Ook de wekelijkse was moest er gedaan worden en dat was geen peuleschilletje. De Nederlandse wasdag is altijd op maandag, zoals de ouderen onder ons allemaal wel weten. Maar "maandag-wasdag" was tenéénmale onmogelijk in dat "lumber camp." U moet weten, dat de winters in noordelijk British Columbia bar koud kunnen zijn, zo koud zelfs, dat één van onze boswerkers, toen na een vrij lange, abnormaal koude periode de temperatuur "steeg" tot 20 onder nul, zei: "You can feel it — there is a touch of spring in the air!" Hij meende wat hij zei! Dit, naar ik hoop, geeft u een goede demonstratie hoe koud het kan zijn zo'n 6000 voet hoog in de bergen. Bovendien valt er ontzettend veel sneeuw. Kunt u zich nu zo'n bos kamp voorstellen, waar de houten hutten verspreid zijn over een heuvelachtig terrein, schots en scheef door elkaar? Om water te krijgen voor de koffie en de maaltijden ging je gewoon sneeuw smelten. Daarom stond er altijd een grote tobbe op de kachel. Als zo'n tobbe vol sneeuw was leek het heel wat, maar als het gesmolten was, bleek het maar een heel klein beetje water op te leveren. Hoe moest dat nu op wasdag? Gelukkig(!) had het kamp twee putten of eigenlijk "bronnen." Eén ervan was vrij dicht bij onze hut, maar het was alleen maar te gebruiken voor de paarden als drinkwater. Het was bruin en smaakte naar zwavel. Voor de was was het helemaal niet geschikt. De andere "bron" was een paar "heuvels" bij ons vandaan. Ergens in één van die "valleities," op een laag punt, was een bron met goed water.

### Maandag was was-water-avond

Voor de wekelijkse familiewas moest m'n vrouw de beschikking hebben over 10 tot 12 emmers water; het nam een hele avond (na het avondeten) om zoveel water in huis te krijgen. Waarom dat zolang nam, zal ik vertellen. En als ik uitverteld ben, kunt u misschien begrijpen waarom ik moeite heb met de uitdrukking "Cleanliness is next to godliness." Hebt u wel eens geprobeerd om met twee emmers water tegen een heuvel op te klimmen die spekglad is door sneeuw en ijs?

Op maandagavond na het eten zette ik me schrap, want ik moest water halen. Water voor de was. Ik trok m'n "parka" aan, zette m'n beremuts op, trok m'n dikke handschoenen aan en ging the bittere kou buiten te lijf. Glijdend ging ik heuveltje op en heuveltje af naar die bron in de diepte. In het begin van de winter stond het water ongeveer een halve meter beneden de rand. Er lag dus een ijslaag op het water. Dat ijs moest eerst stukgehakt worden. Dan ging je, op je buik liggend, met de emmer in de put, klauterde heel voorzichtig omhoog, om de andere emmer te vullen. En dan de weg terug naar de hut. Als het heel goed ging kwam je zonder brokken met volle emmers aan. Maar ik ben de tel kwijt van de keren dat ik uitgleed en m'n emmers zich uitstortten over het "pad." U kunt wel nagaan wat een effect dat had op de "begaanbaarheid" van dat pad!

Zo voor "dinsdag-wasdag" moest ik op z'n minst 5 of 6 keer die pelgrimstocht naar de bron maken. Het nam me op z'n minst 1 ½ uur! Dat was in het begin van de winter. Verder in de winter zakte het peil van het water in de put. Dan liet ik me zakken in de put om op die eerste ijslaag te staan. Die ijslaag had een klein gat in het midden waar net een steelpannetje doorkon.

## Mijmeringen

Ziet u me liggen op de ijsrand in de put met zo'n steelpannetje duikend in het water beneden en dan angstvallig dat pannetje legen in een emmer op de rand van de put net zo vaak tot de emmer vol was? En dat tien tot twaalf keer herhalen? Als ik tenminste niet uitgleed en alles weer verloor! Water halen met een steelpannetje nam natuurlijk veel langer. Ik wil wel belijden dat ik meer dan eens een heel lelijk woord

gezegd heb, waarvoor ik, bij het eindelijk-naar-bedgaan, vergeving vroeg ...

Kunt u zich nu een beetje voorstellen dat ik die persoon verafschuw en verwenst heb, die beweerd heeft dat "Cleanliness is next to godliness"? Diep in mijn hart heb ik 't hem/haar nog nooit echt vergeven ...

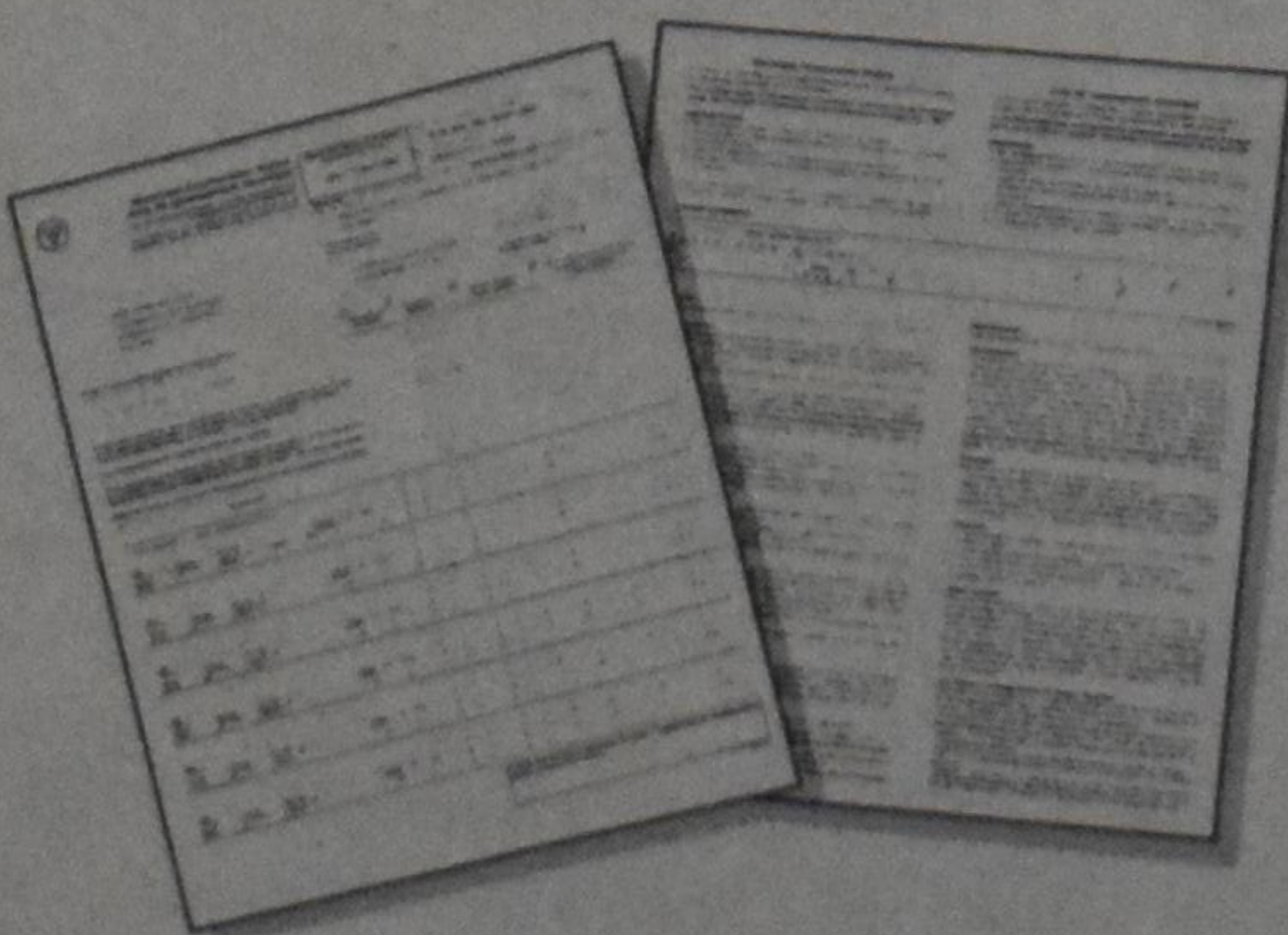
Syrt Wolters is kapper in Victoria, B.C.

# 12 Mei is uw laatste kans!

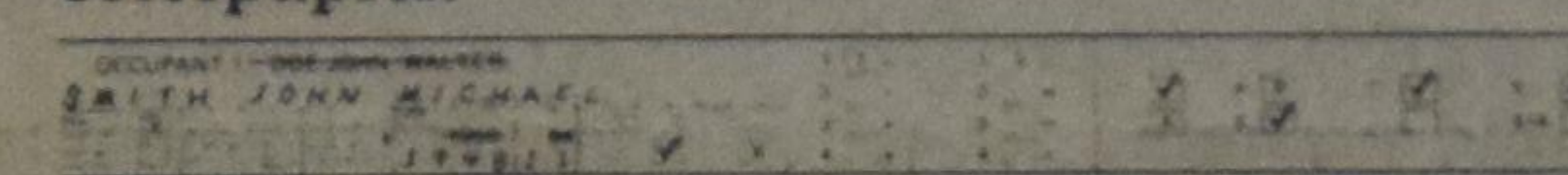


**Op die dag, 12 Mei, moeten de (Municipal Enumeration Notices), die u tussentijds per post heeft ontvangen, zijn ingevuld, en per post dienen te zijn teruggestuurd.**

**Stap 1.** Volg de informatie op de voorkant van het formulier; op de achterzijde vindt u meer gegevens, mocht u die nodig hebben.

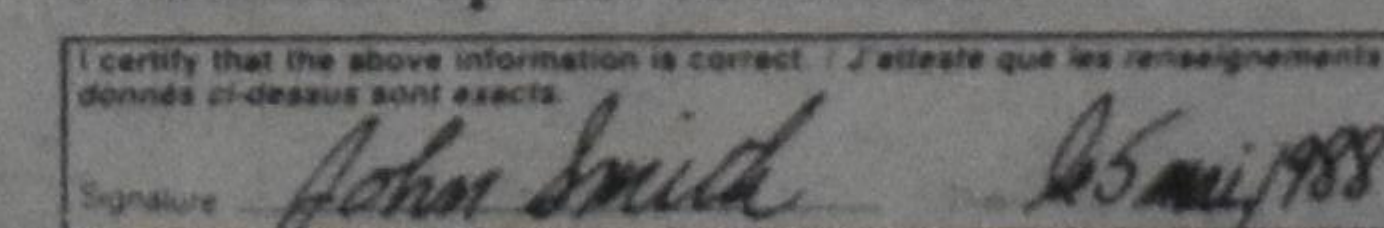


**Stap 2.** Als bepaalde gegevens over de bewoners niet juist zijn, streep dit dan door en geef dan de juiste informatie. Voeg gegevens over nieuwe huurders toe, inclusief kinderen. Mocht u niet genoeg ruimte hebben, dan kunt u afzonderlijk uitleg doen op bijgesloten briefpapier.

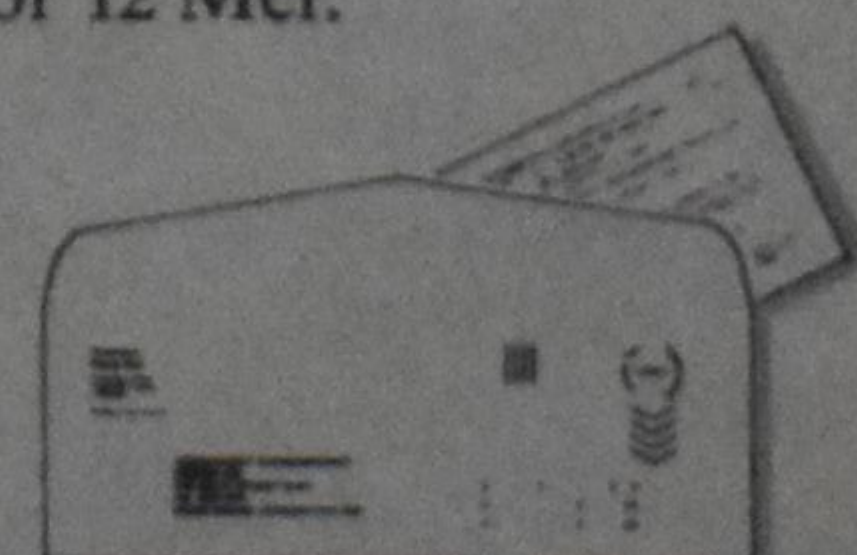


**Stap 3.** U wordt verzocht om onderdeel 5, over uw nieuwe rechten ter franstalige opvoeding, volledig in te vullen. In provinciale gebieden, waar het lokale schoolbestuur, engelse, zowel als franse scholen leidt, zullen engelse zowel als franstalige beheerders worden aangesteld.

**Stap 4.** Schrijf duidelijk uw naam in de ruimte onderaan op het formulier.



**Stap 5.** Stuur dit formulier in de gefrankeerde enveloppe uiterlijk terug voor 12 Mei.



De informatie die u insluit, wordt door uw gemeentelijke en provinciale regeringen gebruikt om het onderstaande te bewerkstelligen:

- ter voorbereiding van een stemmerslijst voor lokale verkiezingen te houden op 14 November, 1988
- om schoolbelasting betalingen in rechte banen te leiden
- om bepaalde Engels en Franstalige kiezers voortedragen ter verkiezing van gegadigden voor posities in schoolbesturen
- om kandidaten bepaalde juridische posities te laten bekleden

U wordt wettelijk verzocht om dit formulier in te vullen en te retourneren.

- om rapporten samen te stellen over de bevolking van Ontario
  - om vast te stellen wie huur betaald en wie een woning heeft gekocht
  - om te helpen met de planning van diverse schoolbesturen en bepaalde gemeenteraden
- Uw gegevens worden alleen gebruikt om de bovenstaande doelen te helpen bewerkstelligen en ze worden in het volste vertrouwen beschermd onder de Freedom of Information and Privacy Act of 1987.

"Blijf op de hoogte!"



Ontario

Heeft u verdere hulp nodig? Als de informatie op de achterzijde u niet voldoende duidelijk is, kunt u kosteloos bellen. Bel: 1-800-263-1988, of schrijf naar het Regional Assessment Office. U vindt het adres op het uw toegezonden formulier.



## Books/Meditation

Robert VanderVennen, book review editor

Canadiana

### Remembering and paying tribute

*To Mark Our Place: A History of Canadian War Memorials, by Robert Shipley with original photography by David Street. Toronto: NC Press Limited, 1987. Hardcover, 200 pages, \$24.95. Reviewed by Robert VanderVennen.*

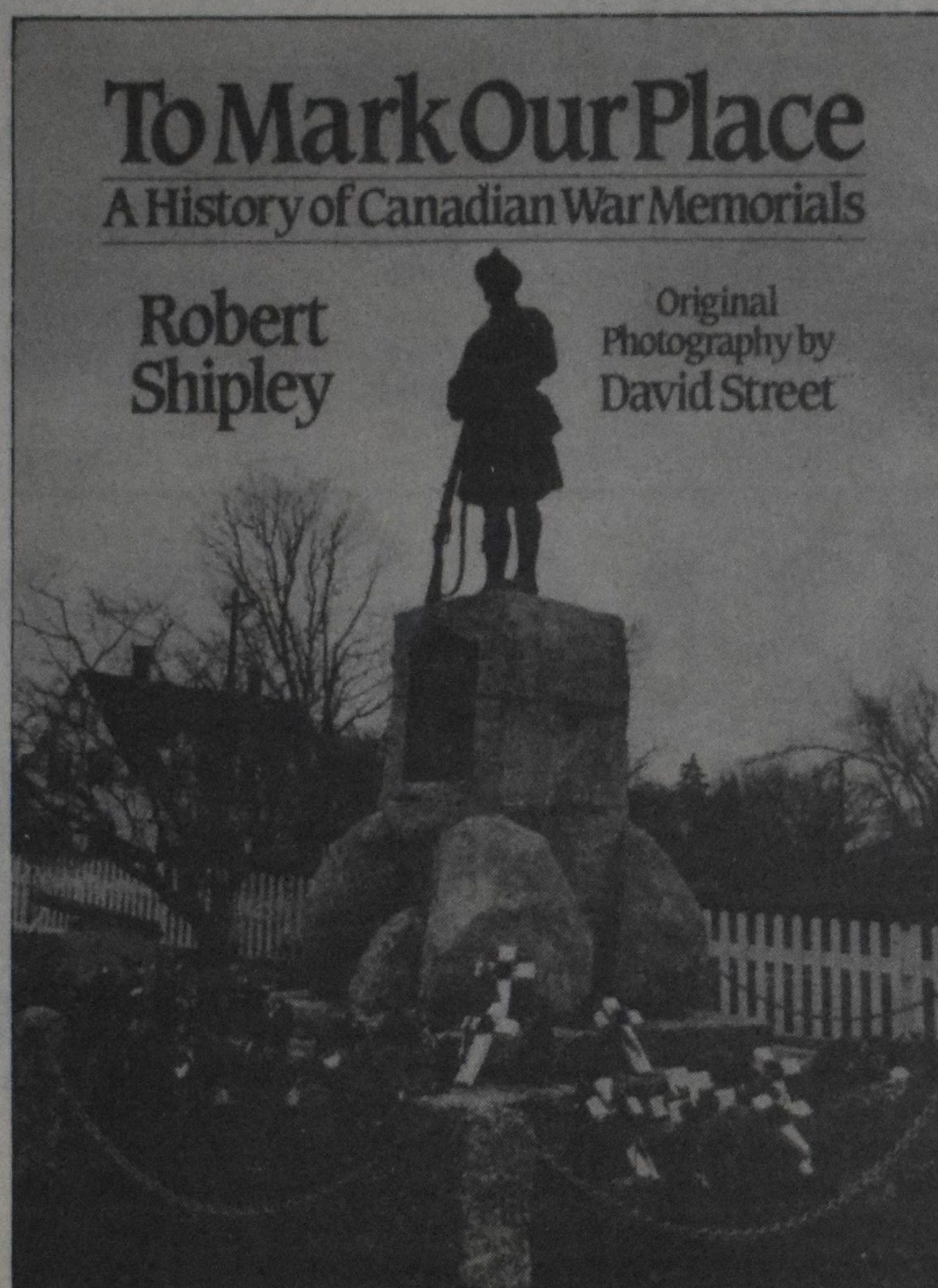
Canada's major war, in many ways, was World War I. Some 600,000 Canadians entered the armed forces for that war and 66,550 were killed, more Canadians than died in WWII and more Americans than died in WWI, with a population 10 times the size of Canada's. Scarcely a village or town existed in Canada that did not lose at least one soldier, and few Canadians did not lose someone close to them.

When the stunned nation assessed its human losses, it is not surprising that it moved to communal expressions that sought to make sense of something so deeply tragic. The result is an explosion of war memorials across Canada, most of which still exist in our town squares and city parks.

In words and pictures Robert Shipley has given a valuable account of why and how these war memorials were established, and what were the results. He has done a vast amount of travelling and collecting of oral and written histories from one end of the country to the other; his own photographs are supplemented by those of professional photographer David Street. More than a catalogue, the book reads like a fascinating story of an important piece of Canada.

These memorials are expressions of popular feeling. Citizens groups were formed which raised money from the general populace, usually including school children. The kind of memorial to be erected was popularly decided, not always easily. The result symbolized Canadian ideals and reflected Canadian taste.

Shipley finds that the Canadian memorials do not glorify war or heroism but attempt to express the sadness of death and of war. With war memorials people "remember" and tell the next generation about the tragedy of war in the context of the meaning of life.



There is a moving chapter on the meaning of the various kinds of memorials and their symbolism. That symbolism is inescapably religious, and very largely Christian. The cenotaph, for example, representing an empty grave or simply a memorial not part of a burying place, speaks of the resurrection of those memorialized, those whom the earth cannot hold. Crosses are common, and even an obelisk or pile of stones calls one to think somberly on the awesome event that is symbolized.

German cannons were treasured war trophies which appeared on many war remembrance sites. Some 3,450 German cannons were allocated to communities by the federal government. Ironically many of them were melted down for armaments used against German forces in WWII.

Poppies, adopted by Canada in 1921 as a symbol of remembrance, appear on many memorials. The short poem "In Flanders fields the poppies blow," written by an army doctor from Guelph, Ont., Lieutenant-Colonel John McCrae, did much to popularize the poppy. A blood-

red flower which was often the first living thing to grow after battlefield destruction, the poppy "... was the most natural symbol of rebirth, of resurrection."

Canada has memorials from other wars, of course, and some WWI memorials have later doubled as memorials for later wars. But WWI was pivotal in Canadian history. In his Foreword to this book Pierre Berton writes that "Canada entered the war as a colony, emerged as a nation." Canada's full autonomy as a nation was signalled by a separate Canadian signature on the peace treaty.

I found this to be an engaging, moving book. I recommend it also to immigrants from Europe whose history of Canadian military forces arises from the soil on which Canadians fought in two European wars. The book includes a helpful glossary of 63 terms and a long list of monuments throughout the land.



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### Friends of God

Wayne Brouwer

### Raised to life

*"Seeing what was ahead, he spoke of the resurrection of the Christ, that he was not abandoned to the grave, nor did his body see decay. God has raised this Jesus to life ...." (Acts 2:31-2)*

At the heart of Moscow, in Red Square, there is a crystal casket containing the bodily remains of Lenin, founder of the modern Soviet Union. A plaque attached to the site summarizes the meaning of his life:

**He was the greatest leader of all peoples, of all countries, of all times. He was lord of the new humanity. He was saviour of the world!**

"He was ...." But what is he today? Ashes in a vault? Memories in a journal? Ideals as imperfect as the communist state?

If all you want are memories and heroic stories, then it doesn't matter to you whether Jesus' tomb is any different from Lenin's. Then the excitement generated by his life will be enough. Then you still have the mystery of his end, and that's enough to keep him alive in the imagination of books and songs and stories and poetry.

But people who dance with death need to know more. Parents who bury children need more to hope on than a memory. Widows who sleep alone can't let it end this way. Patients on the cancer ward need to know that the final dance of existence is saved for Jesus, and not death. Those who stare into the aching void of the grave need to hear a living Jesus cry: "I am the resurrection and the life. He who believes in me will live, even though he dies!" Those who are sick of the self-help gospel of pop psychology and televised religion need the living touch of a Saviour who is not in the tomb.

### He is risen

Church historian Martin Marty tells the true story of a Sunday school class where the teacher was explaining the death and resurrection of Jesus. To make it more real and personal, on the Sunday before Easter she handed each child a plastic Easter egg. She asked her eight-year-old students to think about Jesus' resurrection, and then hide one thing that reminded them of new life inside each of their eggs. On Easter Sunday morning they would "show and tell" their new life treasures.

One of the students in the class was Stephen. He suffered from a debilitating disease that was making him more and more severely mentally handicapped. The teacher wasn't sure how much Stephen understood of the assignment, so she gave him the job of opening all the eggs on Easter morning.

One held a tiny flower. Another opened to the fluttering of a butterfly, so recently transformed from a caterpillar. When a small rock fell out of a third, the teacher was sure that it was Stephen's. But before she could shove it off to the side, young Billy shouted, "That's mine!" and showed the class the miracle of moss growing out of the dead stone.

Finally Stephen opened an egg, and it was empty. "That's Stephen's!" the teacher knew, and quickly tried to move on in order to not embarrass him. But Stephen was well aware of what he had done. "Please don't skip mine!" he cried.

"But it's empty!" she whispered.

"That's right!" came Stephen's reply. "Jesus' tomb is empty, and that means New Life for everyone!"

That summer Stephen's condition got worse, and in July he died. At the funeral, the children from his Sunday school class came to see his body. And then they did a strange thing. They each held up a plastic egg. They broke their eggs open, and laid the empty shells on top of the casket. It was their way of saying that Jesus had already written the epitaph for Stephen's little grave. One day the earth would shake, and the rocks would break, and the glory of God would stream from the skies. And all the angels of heaven would shout over that cemetery: "He is not here; He is risen!"

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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